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THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME III. NEW YORK, THURSDAY, FEBRUARY 27, 1851. NUMBER 117.

THE INDEPENDENT.

OFFICE 24 BEEKMAN-STREET, BETWEEN WILLIAM AND NASSAU.

TERMS—$2 per annum to those who order the paper sent by *mail*, and $2 50 to those who receive the paper by *carriers* or *post-riders* at their door free of charge.

Clergymen who send five names with $10 will be entitled to a sixth copy gratis.

Payment in *all cases* will be required in *advance*.

☞ Advertisements.—Seventy-five cents for 16 lines for the first insertion, and fifty cents for each subsequent insertion

EDITORIAL ARRANGEMENTS.

The editors of this journal are Leonard Bacon, Joseph P. Thompson, and R. S. Storrs, Jun. When Mr. Storrs entered the editorial *corps*, he reserved the *right* to withdraw from it whenever the paper should have become established. Except for the absence of Dr. Bacon, he would therefore have done so at the commencement of this year. But in consequence of that absence he will continue to contribute as heretofore to our columns; being relieved, however, of all Editorial supervision and responsibility, except in the case of his own articles. These are designated by his initial, B.

Dr. Bacon is at present traveling in Europe and the East, and his correspondence will enrich the paper during the year with his observations upon European and Oriental scenery, society and institutions.

For the Independent.

REVIVAL IN YALE COLLEGE IN 1802.

To the Rev. N. Porter, D. D., of Farmington:

[*Continued.*]

On the last Sabbath, the 25th day of April, the subject of the instructions given us by our pastor, both forenoon and afternoon, was Proverbs 1: 1-4, particularly these words: "To know wisdom and instruction—to perceive the words of understanding—to receive the instruction of wisdom—to give subtilty to the simple, to the young man knowledge and discretion."

In delivering these discourses the preacher with great happiness, in manner and feeling, exhibited the character of the affectionate and faithful parent.

Filled with the spirit and treasures of the wisdom which is from above, he adapted his instructions to the condition of youths as sinners, under the most solemn obligations to obey their wise parents and teachers, and *in all* and *above all*, to submit in obedience to God. Truly, the doctrine of the preacher did "drop as the rain, and his words did distill as the dew."

"As the small rain upon the *tender grass*," spoken in simplicity and godly sincerity, the truths of the divine word delivered that day, settled into the hearts and consciences of those who heard them; and there is reason to believe brought forth much fruit to the praise of the Lord of the seedtime and the harvest. Before the next Sabbath, and on that memorable sacred day, it was publicly manifest that the Lord had turned again the captivity of Zion with us. Then were our mouths filled with religious joy, and our tongues with sacred praise for the wonders of God's *right hand*.

We had seen our pastor for month after month sowing in tears, now we saw him reaping in joy. We had seen him "going forth and weeping, bearing precious seed." Now we saw him coming again "with rejoicing, bearing his sheaves with him." On the first Sabbath, 2d day of May, three, who were hopeful, solitary instances of conversion during the preceding winter season, made a profession of religion.

The appearance of *these*, publicly dedicating themselves to God, the scene of the administration of the Lord's Supper, and the prayers and preaching of our pastor, were, in their united influence by the power of the Holy Spirit, most happily blessed to help forward the work of redeeming love amongst us. The subject of discourse in the morning of this day was the words of Christ, Matt. 13: 44, 45, 46: "Again the kingdom of heaven is like unto treasure hid in a field," &c.—"Again the kingdom of heaven is like unto a merchantman seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had and bought it." In delivering instruction to us from these words the preacher seemed to be led by the Spirit of truth while he set forth according to the wants of the soul various ways in which God leads men to the attainment of heavenly treasures; the supreme importance of religion to men, and their obligation to sacrifice every contrary attachment, and cheerfully consecrate themselves by *supreme* love to God and the interests of his holy kingdom, to his service forever.

The subject of discourse in the afternoon of this Sabbath was the 16th chapter of Luke, 31st verse: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

From these words, "in demonstration of the Spirit and of power" and in happily chosen expressions, the preacher set forth to the hearts and consciences of his hearers the wonderful grace of God, displayed in the abundant and *all-sufficient* testimony contained in the scriptures for guiding the faith and practice of men in all their concerns for this life and the world to come. He taught us the *obligation* of men heartily and practically to receive this testimony according to its importance: the painful fact that the criminal, utterly inexcusable hardness of the human heart influences all men, when left without the special influence of the Holy Spirit, heartily to disrelish and practically to reject it; and expressly asserted the solemn truth that "*mere* evidence without the influence of the Spirit of God never made a single real convert to the religion of Christ."

The succeeding week brought to light much happy fruit by the influence of the Spirit of God upon the instructions given on this holy day.

After the stated religious meeting on Thursday evening of this week, the 6th of May, I made the following record: "The Lord is greatly increasing his glorious work amongst us, of redeeming sinners from the slavery of sin and Satan. My time has been, since my return from the meeting this evening, occupied in conversing with one of the students who, I humbly hope, has this afternoon begun to know by his own experience wherein real pleasure consists. Until a few days ago I might have heard him ridiculing religion, sneering and pointing the finger of scorn at those who profess it, and attending our Saturday evening meetings (where all the students promiscuously attend) for nothing but to laugh and sneer at those of his fellow students who were engaged in the solemn duty of prayer. He now appears to be a humble, sincere and penitent believer."

On the morning of the next day, Friday, I wrote thus to a friend: "About an hour since, I returned from a meeting for prayer where I believe were present about thirty. There I saw countenances brightened with emotions of joy and peace which none of the things of this world could give. Those very countenances, *last Friday*, I might have seen affected with scorn and derision of those things. Some amongst us view this work with surprise and astonishment, others with ridicule and reproach; though we are very happy to find that *few* of the latter character are now to be seen amongst us."

This, you remember, was a week of very deep interest with us. We saw, with unutterable joy, the work of the Lord rapidly increasing. We found new instances of sinners awakened, and new instances of hopeful conversion, *every day*. All the hours, except the hours of necessary study and *necessary* sleep, were spent either in secret prayer, in social prayer, or in private conversation at our rooms, or in the college yard, or in the streets of the city, or in the roads leading out of the city. The counsel of those amongst us who had enjoyed, by grace, a few years' experience in religion was sought with great eagerness at every opportunity by souls distressed with convictions of their lost and guilty state, and by those whose experience of religious comfort was but of a few days or a few hours length.

On Tuesday or Wednesday of this week, at evening prayers, (we assembled a little earlier than usual) the pastor of one of the churches in Mansfield was present and preached to us.

Our stated meetings on Thursday and Saturday evenings this week were crowded with attentive hearers, who were full of solemn feeling and deep religious interest. We now had a peculiar and, to us, entirely new trial before us, the effect of which we anticipated at times with alarming apprehensions. On the morning of the next Wednesday, 12th of May, the stated vacation of three weeks was to commence. For three weeks we were to be separated, and scattered far abroad from each other; and all the *delightful scenes* of this week and, *to us now*, of this most interesting and profitable place on earth, scattered to the four winds.

But you remember how the great Keeper of his Church as a body, and as individuals, controled both this scattering abroad, and our fearful apprehensions of it. Our fears influenced us to enter into solemn engagements with each other, of correspondence by letters, and to be of one accord at the throne of grace, during our separation, praying for young converts, for awakened and for unawakened sinners; that the great Head of the Church would take unceasing care of this his own work, by such means as he should provide in other places whither his providence should call us. And our confidence in him, you remember, my dear brother, was not in vain. Now the last Sabbath in the term came, a day of *deep interest*. You recollect that solemn day. You was deprived of the pleasures of public worship, at least a part of the day. You had the care of M., one of your classmates, who was the subject of pungent convictions of sin, and we fearfully apprehended, that day, of fatal temptations. The condition of this youth filled our pastor and all our teachers, and the most of the members of college, with deep and distressing anxiety, and at times with painful alarm. The President, being unwell, did not preach this day. I have seen it written by some, that two or three of the students made a profession of religion on this Sabbath. But it was not so. It was on Monday, at the time of evening prayer, that our pastor received three or four of the students as members of the church by a public profession of their faith in Christ. B. of your class told me, not long since, that he thought there were three or four. If there were four who made a profession at this time, there were but two who joined the church here on the first Sabbath, the 2d day of May. At the close of the vacation I made the record which I have before me, that six joined the church in the month of May. My belief is that the number received this Monday evening was three. But whatever the number was, you well remember, I trust, that the novelty of the occasion, it being not on the Sabbath, and the manner of our affectionate and faithful pastor, in proposing the articles of faith, made a very deep and salutary impression on the hearts of the assembly, and greatly aided in happily fitting us for the scenes of the vacation.

On this occasion, the President did not read the articles of faith in the common way from his written copy: but in an extemporaneous address brought into view the great truths of the gospel which professing Christians take as the only rules of their faith and practice, and their obligations to be the Lord's servants, without reserve, forever. And then charging us all, as a pious father doth his sons, in the presence of the Lord, he sought to prepare us for the trials of our approaching separation.

Thus our earthen vessels seemed full of the treasures of the gospel of Christ, and our hearts so strengthened in the love of these truths, that the excellency of the power seemed clearly to be of God, and not of us. Such, my beloved brother, you recollect were the closing scenes of the most interesting term, and the anticipations of the most interesting vacation which the faculty and the students of Yale College had ever witnessed.

The number of especially awakened sinners at the commencement of the vacation was estimated from forty to fifty, and of hopeful converts from fifteen to twenty. There were no regular meetings for inquiry into these facts. As far as they were known amongst us, they were discovered by *private conversation* with the subjects of the convincing and sanctifying influences of the Holy Spirit, by the faculty, and by their experienced Christian friends of their fellow students as opportunity was found. And opportunities for such conversation were sought with much eagerness, and were very easily found in such a state of society as college affords, and at such a season of social refreshing from the Fountain of intelligence and holy love as we now enjoyed.

Under the impressions received amidst these solemn scenes, and under the watchful care of the great and good Shepherd, the students now retired to spend the vacation with their faithful pastors, with their faithful parents and other Christian friends at home, and to spread abroad the tidings of the wonderful works of the grace of God at this highly favored seat of learning.

These tidings were the means of greatly increasing the amount of prayer, both in those who told and in those who heard them, for the happy progress and happy fruits of this work of redeeming love.

(*To be concluded.*)

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

APPEAL OF THE PRUDENTIAL COMMITTEE.

The condition and prospects of the missions under the care of the Board, the onward movements of Providence, and the necessities of the unevangelized world, constrain the Prudential Committee to make an appeal to the Christian community.

The first half of the nineteenth century is closed; the second has opened upon us. Fifty years more will bring us to the twentieth century. Children now commencing their existence, will then be sustaining the burden and heat of the day. What record shall they make of thehalf century which is now begun, and will then be finished? We, the Christian men and women now on the stage, under God, can answer this question. We *shall* answer it. As men commence the year so they generally complete it. The plans and purposes with which we enter upon this half century, will determine, in no small degree, what shall be its close. This then is a time for sober thought, high resolve, earnest prayer.

At no previous period has the enterprise of Christian missions held such a position. Its origin, at least in this country, is within the memory of many whom we address. Already the world is feeling its influence, confessing its benignity. What was once despised and ridiculed is now respected and praised. The work has been nobly begun. Foundations have been laid for the superstructure of ages. The Bible and the Christian missionary have compassed the world. Continents, islands, nations, which sat in darkness, have seen the light. God is in this work. Art, science, literature, commerce, are enriched by it Kings, warriors, statesmen, render it homage. Obstacles which seemed insurmountable have been removed. High vantage ground has been reached. The world is open before us. In God, and the efforts of his people, victory is sure. Is this a time to pause, to restrain prayer, to labor reluctantly, to give grudgingly, to hold back the Lord's silver and gold, to let the enemy rush in before us? Is it not the time, rather, to summon to the onset all available means and forces, to blow the trumpet, to go straight up and possess the land!

The commerce, enterprise, wealth, of the Protestant world, of this nation especially, are advancing with a rapidity unknown before. Rivers, lakes, seas, oceans, are vexed with the keels of commerce. Ponderous trains of merchandise, passing and repassing, make the earth groan. Art is busy at the loom, the anvil, and the plow. The elements have bowed their necks, and are at work for man.

The earth has opened her storehouse of "hid treasures," and the winds are wafting them to our shores. When was material wealth, in all its forms, more abundant than now? What other nation ever saw such a tide of worldly prosperity? And wherefore has God done it? Is it that we may glory in our wisdom, and wealth, and power, and say, "Who is the Lord?" Is it not rather that we may feed the hungry, clothe the naked, bring back the wanderers, and save the perishing? That we are able to plant the gospel on every island and continent, no man can doubt. Shall we do it?

Look one moment at the missions of the Board on this continent, at the Sandwich Islands, on the shores of China, in India, Persia, Syria, Asia Minor, in Southern and Western Africa. Have they not been successful? Has not God prospered them? Has not the Bible been published, and the gospel preached, in many languages? Have not thousands of heathen children been gathered into Christian schools? Have not converts been multiplied by tens of thousands? Have not heathen altars been demolished, and myriads of idols given to the moles and the bats? Has not the pillar of cloud led the way? Is not the light spreading, the work advancing? Surely it cannot be necessary for the Committee to say that the call for more laborers and a larger income, is loud, urgent, and incessant. The missionaries in many places are oppressed with labors. Their ranks are daily thinned. Some are driven home by disease; others are dying on the field, with their armor on. There, like good soldiers, they mean to rest till the morning of the resurrection. They ask for help. They wish to educate and send forth native preachers, to increase the number of their schools and seminaries, to prepare and publish books, to plant new stations, to advance into the heart of the enemy's country, to erect the standard of the cross on all the towers and battlements of heathenism. The friends of missions at home can furnish the means. Will they do it?

It is cheering to know that some twenty new missionary laborers are under appointment; that others have offered themselves; and others still intend to do it soon. The spirit of missions in some of our seminaries is rising. Noble-hearted young men and young women are turning their eyes toward the heathen world, feeling more and more the power of the cross: and the God of missions will see to it that at least some of them shall go. Shall they be sent forth in due time? The Committee dare not reject a wise comer with suitable qualifications. All such they will appoint, and send out, trusting in God and the friends of missions, to furnish the means. Shall those means fail? The enterprise has reached a point where it must advance or recede. It cannot stand still. The spirit of missions in this country must rise above its present level, or it will shortly begin to retire. For ten years the receipts of the Board have been nearly stationary, while the work has been growing on our hands. This state of things cannot much longer continue. Retrenchment and economy have a limit, beyond which they cannot go without disaster. If now, in the present condition of the churches and the country, this work cannot advance, when can it? It seems to the Committee that the necessity for a more vigorous movement is clear, urgent, imperious.

At the last meeting of the Board the Committee named $500,000, as a sum which could be wisely and profitably expended. They held up this as a result to be aimed at. They did not say that they expected the receipts would swell to this amount the present year, but they did say that they were expecting "a decided advance," and this they are still expecting. At the next annual meeting, they do hope, they cannot but hope, to bow a well-balanced account to announce that the board owes no man anything, that no missionary has been kept back from his destined field for want of means, that the Christian community is coming up to a higher standard of beneficence, and thus make it evident that "at no distant day the annual receipts will not be less than half a million." From this expectation they cannot be driven, but by the sternest exhibition of undeniable facts. They are not idle. They are doing, and mean to do, what they can to secure this result. But the work is great. They must have help. Shall they have it? Which of the 350,000 members of our churches will ask to be excused?

The annual subscription in behalf of the Board is now in progress in Boston and its immediate vicinity. What the full amount will be is not yet known. But that there will be an advance in many of the congregations, perhaps in all, is not doubted. There is a readiness both to will and to do, as testified by the collectors, which is truly encouraging.

In one congregation, after the subject had been presented, a subscription of more than $2,300 was taken up on the spot, in sums varying from one cent to $500. Their collectors are still at work Last year the same congregation gave about $1,700. Individuals in other churches have advanced from $25 to $500, from $200 to $950 from $100 to $1000. It is known that some others have doubled or more than doubled their subscriptions. One collector says that nearly all in his district have made an advance. These are some of the facts which go to encourage the Committee. They think they may safely say to the Christian community abroad, that Boston, in proportion to the number and ability of its churches and congregations, will not be found wanting.

In closing, the Committee desire to say once more, that now, at the dawn of this half century, is the time to commence an onward movement. The church of Christ long since received its high commission; the prophecies are hastening to their accomplishment; a ruined world is waiting for its redemption; the Spirit is breathing on many valleys of vision; the Son of God is on his Mediatorial throne: all things are ready; the final triumph is sure. Let us lift up our eyes and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth, may rejoice together.

R. Anderson, S. B. Treat, S. L. Pomroy, *Secretaries of the A. B. C. F. M.*

Missionary House, Boston, Feb. 11, 1851.

Foreign Correspondence.

LETTER FROM DR. BRADLEY.

On Board the Sir Walter Scott, China Sea, May 21, 1850.

To the Editors of The Independent:

Gentlemen:—The number of Chinese emigrants that arrive annually at Singapore from China, is estimated at about 10,000. They are distributed chiefly in Singapore, Rhéo, Pinany, Padany, Acheen, Java, Mintore, Pahany and Malacca. Very many of those who remain in Singapore retire to the gambier and pepper plantations in the vicinity. They are said to be of the poorest classes of Chinese. They usually engage while in China with Chinamen in Singapore, to work one year for their passage. The second year many of them bargain with a Chinese shopkeeper for money and provisions, pledging the future plantation and its products on conditions highly favorable to the capitalist. They then squat down almost without any license, and cut down the primitive forests and plant gambier and pepper. The timber is reserved for fuel to boil the juice of the gambier. The boiled leaves are reserved for manuring their plantations of pepper. After a while the ground becomes exhausted, when they move off and squat upon another spot. Gambier is a shrub from five to eight feet high, the leaves of which yield by boiling an extract possessing a large per centage of tannin. The extract is used chiefly for tanning leather. A small part of it is used by the natives of this quarter of the earth for chewing, in connection with their Ceri-leaf, Belte, tobacco and lime.

Others of the poor Chinese emigrants pay for their passage and seek their fortunes by serving as coolies (bearers of burdens), cooks, table servants, gardeners, sawyers, &c.

The usual dress of the Chinese in Singapore consists of short and very loose pants, a jaket, or more properly a sack, coming down to the hips, and a little bag or pouch tied about their waists, in which they keep their money and other little things. The materials of their dress differ according to their ability to purchase. The poorer classes wear coarse brown or colored cotton goods. A very common color among them is indigo blue. Others wear nankeen, or yellow or white grass-cloth, or brown or black silk. Almost all the common people have a holiday suit of nankeen pants, or of common silk nearly of the same color, and a sack or jacket of white cotton muslin. Country laborers usually wear a large-brimmed straw or bamboo hat. Others have hats of brown felt caps, very thick, having the brim turned up at an acute angle all around. The common people wear shoes only on extraordinary occasions. The fashion of their shoes as well as of all their articles of dress, is as old probably as their empire. Their shoes are remarkable for their thick and clumsy bottoms, running up at the toes like my father's bob-sled runners. Their quarters are low, having no slip or string at the instep. Many of them have no uppers behind their middle. It matters not what particular fashion the shoes are of, they are all heavy and clumsy, and make a very unpleasant scraping and knocking noise as they go and come, and contribute to render their gait heavy and ugly. The more able of the Chinese carry umbrellas when exposed to the sun or rain. Their frames are made of bamboo. Their covering is of colored oiled paper. The plan on which they are got up is much like that of our own umbrellas, and they serve a good purpose while they last, which by careful usage may be prolonged a year or more. A good article of the kind may be purchased for 20 or 25 cents.

A universal custom of the males of the Chinese, is to shave all the head excepting the crown, where they allow the hair to grow as long as it will; and if after every kind of culture it cannot be made to form a braid that will dangle about the calves of their legs, they will splice it with black silk. This queue they will often roll up in a coil and lay it on the top of the head. I have not seen Chinese females enough-to be able to describe them at all. There are, I am informed, scarcely no wholly Chinese females in Singapore. Nearly all the wives of the Chinese there are of Malay origin.

The houses of the common class are made of wooden posts set in the ground and roofed with altap leaves. They do not generally take the trouble to build floors to their houses any more than the earth well packed will form. They are sided with the bark of trees, or thatched with grass or altap leaves. The general aspect of their houses is like those of the Malays, excepting that the latter make floors some three or four feet above the ground. A few of the more able of the Chinese use boards for a siding and brick for floors. The Chinese in town live in wooden and brick houses two stories high, covered with red earthen tiles. There are a few very rich Chinese merchants in Singapore. One such died about the time I arrived there. A very great funeral was made for him. Mr. Whampoo, an old Chinese merchant in town, has arisen from that of being one of the poorest of coolies, to be probably a millionaire. He keeps a universal variety store, embracing almost all articles of food needed in families and on shipboard, to the most choice and expensive articles of personal equipage and toilet and parlor furniture.

The wages of the laboring classes of the Chinese varies from two to four dollars per month. First rate cooks and butlers get six dollars per month, and coolies from two to three dollars.

The Chinese are a very peculiar looking people. Their mode of dressing their heads has a good deal to do in producing this peculiarity. Their complexion is semi-European. A few of them are very nearly as white as the usual European shade. On the other hand, there are a few who have been brought up in lower latitudes that are nearly as dark as the Malays. Their heads are very thick from ear to ear. Their foreheads are rather low and narrow and sloping backward. Their eyes are generally black or dark hazel of medium size, and very peculiar in the formation of the upper lid. There seems to be nothing peculiar in the cartilage which forms the dense part of the rim of the lid; but the skin covering that cartilage forms a curious fold an eighth of an inch or more from the rim of the lid, which passes inward and downward until it passes over the internal angle of the lids to a point about an eighth of an inch below, and there forms apparently a ligature uniting with the integuments of the bridge of the nose, which is quite flat. Consequently you can see but little of the inner canthus of the eye of a Chinaman, only as you stand a little at his side and look from without inward under the ligature which veils it from a direct front view. This curious formation of the Chinese eyes gives to them the appearance of being sleepy, dull and stupid, while in fact they are not so. Their stature differs but little from that of ordinary Europeans. I would judge that they are more apt to become corpulent than the latter.

The Chinese may be said to form the bone and sinew of the laboring community in Singapore. They are by far the most numerous and the most interesting portion of that population. They are all regarded as Boodhists of some form. It is surprising that at present there is nothing or next to nothing being done to evangelize them, although some hundreds of nominal Christians, and a few real ones, are living in their very midst. The grand reason why missionaries are not stationed among them and for them is, that since the five ports of China have been opened to European trade and to the free propagation of the Gospel, missionaries to the Chinese that were stationed in Singapore as well as at Malacca, Pinany, Batavia, and all who have recently consecrated themselves for the missionary work among the Chinese have been *possessed* with the feeling that they could not rest short of a settlement in the Celestial Empire itself; and consequently they have all gone thither, and left these very interesting out-stations almost entirely destitute of evangelical aid. At the time of the late war between the English and the Chinese, the London Missionary Society had an interesting mission for the Chinese in Singapore. The A. B. C. F. M. had also a mission there for the same people. The members of the former abandoned the field for a larger and more interesting one in China. The members of the latter have been broken up and dispersed—a few to their graves, and the remainder, I think not less than five males, to their native clime. At present there is at Singapore only one Chinese missionary, and this an English maiden lady, devoted more particularly to the daughters of the Chinese who are Malayo-Chinese. Her name is Grant, and it deserves to be known, for she has done nobly in instituting and bringing forward a school of Malayo-Chinese girls. Her school numbers, I think, about thirty pupils, with whose appearance I was very much pleased when I saw them one Sabbath morning assembled in Rev. P. B. Keasberry's Malay chapel, neatly and charmingly attired, having their preceptress with them. I am not aware that any one of these precious immortals has as yet embraced the Christian religion. The school has been in operation some six or seven years. I regret that I did not take time to visit it before I left. I have no doubt that I could have possessed myself of many interesting facts concerning it, which would interest your readers. As it is, I must pass by the school with but too few remarks. It is lamentable that it cannot be sustained by the presence and influence of a prosperous mission. It ought to be thus sustained, and without such aid it is much to be feared that the work so nobly begun will come to naught.

I perceive that 487 of the Chinese of Singapore are classed as Christians. Where they are to be found I know not, unless it is among the proselytes of the Jesuits and Roman Catholics. I have already alluded to a very few persons of the Chinese who appear to be indeed the followers of Christ, and who are members of the Episcopal church in Singapore. There is another one to whom I did not allude, in whom I have become deeply interested. His name is Abi. He went with his father from China to Bangkok when very young. Rev. S. Johnson found him there and redeemed him from slavery, and kept him in his family some years. He took him with him to Singapore, when on his way to America, and left him there under the care of Rev. Mr. Pravelli, one of the missionaries of the A. B. C. F. M. This was, I think, in the year 1839. While there he was hopefully converted to Christ. He accompanied Mr. Travelli to America, I think, in 1840 or 1841. In America he pursued a thorough course of studies with a view to a college course. When he was nearly fitted for college his health had quite failed, and he was found to have a species of leprosy upon him. He had fondly hoped that he could go on and qualify himself for preaching the Gospel to his countrymen; but he was sadly disappointed. He was advised to return to Singapore, hoping that its climate would better suit his constitution than that of America. His kind friends in America aided him to return, and promised to aid him in supporting himself in Singapore. I found him much depressed on account of the continuance of his leprosy, which induces all his old friends to shun him and almost wholly prevents him from having access to others. He was distressed because he had nothing to do, for no one would employ him for fear of his disease. I was glad to go into his dark uncomfortable room, and read the exceeding great and precious promises of God to his people, and bow down with him before our Father and our Redeemer in prayer. I led and he followed. I felt that I was indeed with one of the real followers of Jesus, and it was good for me to be there. I gave him employment for a few days in copying. Not long after this I had the pleasure of reading a letter which he had just penned to his old patron, Rev. S. Johnson. It was one of the most affecting letters I ever read, evincing the deepest trial of mind in consequence of being shut out from all his friends and cut off from the hope of doing anything for the good of his countrymen, and still he appeared to be sweetly submissive to the will of his Father in heaven, and looked forward with the cheering hope of reaching heaven at last, where he will be permitted to associate most freely with all the holy beings in that blissful world. I read that letter to a party of Christian friends in Singapore, who were all deeply moved toward this dear brother, and felt that they could break over all fears of the leprosy and bring him to their bosoms. Some of them had heard that there was such a person some where, but they had not sought him out, and probably they hardly dared to do so. Others had never heard of him. I was exceeding glad that I was permitted to bring my dear brother into such favorable notice; for I longed to find for him some friends in Singapore that would stick closer to him than a brother, and I fancied that my desire was gratified.

I would here bespeak the effectual and fervent prayers of the people of God in America for Bro. Abi. The salvation of that one soul from heathenism will abundantly pay for all the expenses of all the missions that have ever been established in Singapore. Let us praise God for this one most precious fruit of his Almighty grace.

Yours in the Gospel of Christ,

D. B. Bradley.

FROM OUR PEDESTRIAN CORRESPONDENT.

Berlin, Jan. 1851.

The German *Weihnachtsfest!* A merry time is it through all *Deutschland*, in the days before the Christmas-eve festival. Here in Berlin for weeks before, the city has been alive with preparations—Christmas presents everywhere, from the gay booth, where every article is sold for two and a half *groschen*, up to the splendid shops, where the King himself is choosing gifts for the Princesses. The *markt* by the Schloss is almost green with the Christmas trees. Children, in the highest state of excitement, are hurrying about; gigantic dolls, and glittering trees of wood and paper meet one everywhere: the *pfeffer-kuchen*—(the immemorial cake for Christmas) are selling off by the loads; and the walls are all covered with the advertisements of books, songs, exhibitions, concerts, dioramas, circuses, and all imaginable amusements for Christmas. I have been astonished at the hold the festival has on the whole population. It is peculiarly a family rejoicing—and there are probably not a dozen families in the city so poor as not to have their Christmas tree and pfefferkuchen on the *Weihnachts* eve. I noticed one family in my neighborhood, who live almost in a cellar, and who from appearances must have the greatest trouble to get through the year without real suffering, still putting up their tree and getting ready for one gay, happy evening at least, in the dull year.

Even the preachers alluded to it for weeks beforehand, and though by analogies, which to us would be merely pretty oratorical turns, still it was evident that to them and their audiences they were all real. The people were reminded of how much reason there was for being happy; that for a time now, they should put away their cares, and think of the great Gift of which this "*Fest*" was the memorial. That, as those were the unhappy children who have no home and no presents on this joyful evening, so were the men pitiable, who had not received the greatest of presents from above. And, as the child who is unhappy or discontented, while receiving on these Christmas days so many marks of love from his father, is most ungrateful, so are they, if they are gloomy now, while celebrating this festival in memory of *their* Father's love.

Through the kind attentions of my friends, I enjoyed several of these festivals, and I cannot look back for many years on brighter and pleasanter hours, than these in the old German homes on Weihnacht's eve. The glee of the children, as this the long-wished for and dreamed of evening had come; their happy *trustful* looks, as if whatever were the storms and troubles without, they were safe there, and all the world for them was in their home; the coming together of absent brothers and sisters, and the letters and gifts from those who were too far to come, and the expression through all of that,—which, after all, is the glory of the Germans, and which they have the manliness not to conceal—the deep *family-love*—it was all this, that made it so beautiful to look upon.

And, though it might be sad for a moment to the stranger, who could look back in memory on bright fire-side circles which are scattered, and dear, cheerful faces, which he should see no more on earth, yet one could not but be warmed and carried away by the genial flow of feeling. It was not that they were merely gay—no, there was a seriousness about their happiness, as if in memory of the evening—and in one family in the midst of the merry-making, they all stopped to join in a simple pleasant hymn, speaking of gratitude to Him who had given them all this; and in another—what was exceedingly striking—they read some of *Luther's* touching, beautiful letters *written at Christmas and at other times* to his wife and child, such letters as would start the tear and reach the heart of the oldest and youngest in the room. It was not, either, as if they thought it a beautiful and desirable thing to have a family festival. The whole was merely a simple, natural expression of their love to one another.

As a general thing in America, our families break up early. It is very seldom that the home which sheltered one's boyhood, is still open to him in after years. And it is not unfrequently the fact, that the objects and pleasant things which brightened childish days, which are joined in memory with dearly loved faces, with hours of joy and pain, and with all that is best and purest about Home, are not around us even in youth. Perhaps this is necessary. Though I am inclined to think, if men would content themselves with less, and deny themselves something of their display and their sensuality, they might have, each one, a *home*, which, though simple, would be a central-point, a shelter, a pleasant place for meeting for them and for their children, all their days. However, it is this early separating of families, perhaps, which in part gives the Americans their peculiar self-reliance and energy;—but, if it must be, at least while we are together under the same roof-tree, anything which can make this home-life a separate happy life, is most deeply to be wished for. God has made no place where character is so molded by influence as in this "Home" of ours. Therefore it is, that anything which will cultivate love for it,—the family-festivals, Christmas presents, birth-day feasts, or pleasant things about it, are so really important matters. Therefore it is, that I like so this German *Weihnachtsfest*. I know among these families they all loved one another and home, better, for their efforts to please and surprise each other on that evening.

It would have warmed the man of the coldest heart, that night, to have seen the delighted rush of children, as the bell rung, into the gayly lighted room, where stood the Christmas tree, in all its glory of lights, and gilt, and tinsel, while, on every side of the room, were the various presents, from "the fathers," down to the baby-house of the youngest child. After a merry evening, comes the great Christmas eve supper, with the immemorial Berlin dish for this festival, *carps sauced in beer*, and followed by the Christmas cake, the "*pfeffer-kuchen*,"—which to the uninitiated may be described as a mild form of "*gingerbread*," sweetened with honey. Then with friendly parting, and warm wishes for the future, closes the *Weihnachtsfest*.

To turn from such scenes as these, to the political world around us, is like going out from the bright fire-side circle, into the cold gloomy storms we have now. Yet is there quite enough now in political events, to draw the closest attention, and call out the deepest feelings of any man, who is in earnest for humanity.

Since the Conferences of 1818,* when the three great powers of Central Europe combined so amicably and so deliberately to extinguish every smoldering spark of liberty in their domin

cathedral. A chapel in it pertained to the family of Lord Camoys; and doubtless had been richly endowed for perpetual masses. One of these ancestors lay in effigy, on an altar-tomb, a noble knight, in chain-armor, his hands joined, and his legs crossed, showing that below were the ashes of one who, in the Holy Land, had heard the watch-word of the crusaders—*Remember the Holy Sepulchre!* but whose bones had not been laid beneath the sands of the desert. He had returned and had here been gathered with his kindred. Another monument showed a high ecclesiastic and state functionary of the same family. Lord Camoys is simple in his manners, extremely plain in his attire, kindly in his nature, and thoroughly liberal; a model of the English gentleman. He is not a lax Catholic, far from it. A chapel forms part of one of the wings of his mansion. Washington Irving should be "there to see." A walk from Henley on Thames, two or three miles amidst the beechen groves and green hills, and near the margin of the silver sylvan Thames, would afford him materials for an attractive chapter. But we are forgetting the entire House of Peers, and eke the honorable, the Commons. Our editors, and our kindly readers, too, will pardon, or tolerate, this episode; the more so if the secret be told, that the present writer has personally good reasons not only for respect, but for gratitude also toward the noble and liberal-minded Catholic Peer.

In the House of Commons, the principal speech on the address was made by a man, in some respects, the reverse of Lord Camoys. The contrast is strange; it is English; and likewise the resemblance. Mr. Peto, to whom we refer, is "a man without a grandfather," one of Nature's nobility, without a pedigree, and emphatically the son of his own deeds; he is one whose name ought to be known, and honored too, in the United States, and wherever true men are found. By the force of native talents and high moral principles, he has raised himself from a very humble condition to one of great wealth and influence. He has been largely engaged in executing great public works, churches, and other buildings; bridges, and more recently railways, of which he is now one of the largest proprietors. He was the first, or among the first, who cared for the moral well-being of the laborers employed in constructing these works. Schools, means of worship, and a general kindly and active supervision, were the means by which he did much for this class, and induced others to follow his example. Stanley, the late excellent and truly liberal Bishop of Norwich, publicly paid a large tribute to his philanthropy and general worth. Mr. Peto represents the fine-spirited city of Norwich—the town of CLARKSON.

Up to a very recent period, Mr. Peto was a member of the Baptist church, Devonshire Square, London, under the pastorate of the Rev J. Howard Hinton. He now worships with a newly constituted church, assembling in a new and beautiful structure, erected, it is believed, chiefly by himself. *His benevolence has grown with his wealth.* It is large indeed, but its extent is not known. Some acquaintance with one of his right hands enables the present writer to guess respecting it. Mr. Peto has recently advanced £50,000 to the Royal Commissioners toward the erection of the Crystal Palace, upon the simple condition that, *if* there should be the means of doing so, he is to be repaid.

It is esteemed a high honor to have to move or second the address. (Such honor have not all the saints!). Mr. Peto acquitted himself well; his was the speech of a thorough man of business, enlightened, benevolent, with a grasp upon the material as well as with a perception of the moral aspects of material things.

Some of his facts are striking; for example, the late reduction of the tax on sugar, which ought to have shown a deficiency of £311,454, only caused a falling off to the extent of £9,180. And again, exports, eleven months in 1848, £44,407,912; 1849, £54,089,809; 1850, £60,400,525, and this despite the high price of American cotton. Fifty thousand more hands were now employed in the manufacture of fabrics than in 1847, and these not the hands of children. There has been a decrease of twenty per cent in the children employed, and an increase of eighty-one per cent. in the adults since 1834.

Referring to criminal records, Mr. Peto mentioned the gratifying fact that in the city of Manchester the apprehensions were 4,687 last year, against 6,587, in 1848; and the West Riding of Yorkshire, with its population exceeding in numbers the State of New York, shows a similar result. We venture to hope that this fact will not be unacceptable to *The New York Courier & Enquirer*; and that Southern men, whether at the North or South, will not regret the loss of the year—another argument from the diminished number of children employed, and the more happy condition of those who are employed in the factories. In the course of his statements, illustrative of the effect of the free-trade policy, Mr. Peto produced the following example,—*not* from the United States:—

"With all that is so encouraging at home there are evident symptoms of the gradual prevalence in foreign countries of sounder principles of international commerce. They are learning the lesson that it is better to buy economically than to manufacture expensively (hear, hear)—they are learning that the merchants of England are the best customers in every market, that their manufactures are surpassed by none in skill and ingenuity. (Hear, hear.) To illustrate the perfect certainty that such must be, in the course of events, the policy of every state, let us take France and her iron trade. Her protective iron duties are now so high and are of such a comparative amount that she pays every five years the full value of the purchase of every iron work in the kingdom on her home consumption only. Is it not self-evident that it would be far more the policy of her people to receive our iron and for us in treaty to take her light wines on lower duties, and yield to our own Exchequer larger revenue rather than from our present limited consumption, resulting from the almost prohibitive duties of the present tariff?"

As a sign of the improved condition of the working classes he mentioned that 60,000 more beasts had been slaughtered in 1850 than in 1849 in England only, and that as compared with 1848 there was an increase of 30,000 in the city of Glasgow only. After touching upon the condition of Ireland, and the means of its improvement, and delivering himself on the subject of the papal aggression Mr. Peto concluded by referring to the question of Law Reform. The establishment and extension of the county courts has, so far as it goes, introduced a sweeping change in pleading, practice, and evidence; but the change of the law in the United States of America has made the people of this country more alive than ever to the necessity of great changes in every department of our legal administration.

Mr. Roebuck contributed a petulent and extremely egotistical speech.

Sir R. H. Ingles,—"the member for Heaven" and Oxford, hoped for protection to the bishops and clergy.

Mr. J. O'Connell defended the Pope, and said his Holiness could not recognize the Church of England, because there was but one true church.

Mr. Hope, a Unitarian, was all for toleration, and parliamentary non-interference.

Mr. C. Anstey, a Roman Catholic barrister, declared that though a member of the Church of Rome he was *not* a member of the Court of Rome.

Mr. Hume thought that with 18,000 endowed clergy of the Established Church, and 14,000 dissenting ministers, there could be no danger if the bishops and clergy did their duty. And as to the law, he would abolish chancery on the American fashion.

Lord John Russell vindicated himself at some length, and in the course of his speech made the following declaration:—

"I believe that if there be one thing on account of which, more than of another, the court and hierarchy of Rome entertain a feeling of hostility toward the people of this country—it is the attachment of our countrymen to the cause of civil and religious liberty. It is this invincible devotion of which they cannot approve; it is this which Catholicism finds it most difficult to imitate."

And with some talk of agricultural distress from Mr. Disraeli, this first debate closed without any decision.

A question to Lord Palmerston elicited the fact that the malignant influence of Russia prevails to keep the Hungarian Refugees in Turkey in the condition of state prisoners.

The rumored intention of the Elector of Hesse Cassel to cause to be tried by court marshal the military officers who resigned their commissions rather than violate the constitution, is another, and perhaps the worst example of the savage spirit of revenge and of personal and political vengeance which the reaction has produced.

AGRICOLA.

The Independent.

NEW YORK, THURSDAY, FEB. 27.

THE CHRISTIAN MINISTRY NOT A PRIESTHOOD.

The Christian Ministry has often been compared to the Jewish Priesthood, and under this fanciful analogy, orders have been instituted in the ministry to correspond in part with the different classes of priests under the old dispensation. Some who reject the idea that the minister is a *mediator and priest*, yet invest him with something of that mysterious sanctity with which in all nations the priest has been clothed. They argue that 'as the parent is between God and his child; the magistrate between God and the people; the teacher between God and the pupil; so is the pastor between God and the flock.' But the analogy fails precisely at the point where it is needed. To the helpless infant born to him in his own dwelling, entirely dependent on his care, to grow up under his nurture, the father does stand in some sense as the representative of God, and his government as a symbol of the divine. And so the magistrate, who exists by a necessity of society,—the actual civil authority however appointed,—is "the minister of God for good," and in the distribution of rewards and punishments acts in some sense as God's vicegerent. Society and the governing power that evermore inheres in society for its own order and preservation, are both ordained of God. But the relation of teacher and pupil is not analagous to these in respect to a divine origin and authority. That relation is purely conventional. It exists not by a law of necessity nor by a special divine arrangement, but simply for convenience, and is entered into voluntarily both on the part of the teacher and on the part of the pupil or his representative. Though the teacher assumes a great responsibility, and may not neglect the just moral training of his pupil without personal guilt, yet as regards a divine commission he does not stand either in the place of the parent or of the magistrate.

The pastoral office indeed is one of divine appointment. It grows out of the very nature of a church as a society that it should have officers, and it was plainly intended by Christ that there should be a class of men specially devoted to the ministry of the word. But the constituents of this Christian society differ radically from the constituents of civil society as a whole, and do not require any such magistracy as is therein ordained. Such too is the average intelligence and piety of church members, that no man can be over them as the parent is over the child or the teacher over the pupil. Not even the Apostle Paul assumed any such authoritative relation toward the weak and ignorant Corinthians. And since access to God is no longer ceremonial but spiritual, and equally open to every believer, it is inconceivable that there should be one favored class of men upon whom all others are dependent for spiritual gifts.

Christianity is a spiritual system. It deals with the individual mind and seeks to bring that into harmony with truth and with God. It not only recognizes private judgment as a right, but insists upon it as a duty. It calls on men to think and act in view of the truths which it lays before them, and it holds them responsible for their opinions and actions. Each man for himself is to hear, to repent, to believe, to obey, under his personal responsibility to God. That there should be an order of men empowered to dictate or control the faith of others, to regulate their worship, to prescribe the terms or the mode of their access to God, or to be themselves the medium of that access and the channel through which they must obtain divine influence and gifts, is utterly at variance with such a system. But it is perfectly consistent with this system that men should be employed specifically to propagate the truth, to minister in *word and doctrine*, to instruct the ignorant in the knowledge of Christ, and to help forward the believer in knowledge and holiness.

This feature of Christianity appears more striking when we contrast it with Judaism. That abounded in forms and ceremonies, calling for a variety of officers to regulate and administer them. It had its priests and Levites, its high-priest, its temple, its sacrifices and its ritual. Christianity has none of these, nor anything earthly corresponding with them. Her sacrifice is the "one offering" of Christ. Her high-priest is Jesus who has "passed into the heavens." Her temple is the heart made holy by the indwelling of the Holy Ghost. Her ritual is the New Testament, which teaches men to repent and believe in Christ, to pray without ceasing, to worship God in spirit and in truth, and which enjoins but two simple ordinances as symbolical representations of the great doctrines of atonement and regeneration.

There is no need under the Christian dispensation of any order of men corresponding to the Jewish priesthood. The institution of such an order would be contrary to the whole genius of the system as distinguished from Judaism. It does not need any to offer sacrifice, to make intercession or atonement, to announce forgiveness, to impose penance, to dictate articles of faith. There is nothing of this sort to be done; there is nothing whatever to be done to secure the blessings of the gospel, which cannot be done by any and every man for himself as soon as he knows what the gospel is. There is need then of a ministry, there is place for a ministry under the gospel, simply to bring men to the knowledge and the exercise of holiness. A single class of men can do this as well as "three orders" or ten; they can do it far better without an assumed authority over the faith and consciences of others than with it,—because they can then act without exciting fear or distrust; they can do it far better without titles and pomp and power, than with distinctions so contrary to the spirit of what they teach.

The various orders of Chinese Mandarins with their several grades of authority designated by the buttons on their caps, might be introduced into the government of this commonwealth with as much propriety as the orders of the Jewish priesthood can be introduced into the Christian church. The one set of functionaries would be no more inconsistent with the simplicity of our republican institutions, than the other with the simplicity of the gospel.

Christ said expressly that his kingdom was not of this world. He affirmed not only that his kingdom *was* spiritual, but that it was *not* temporal. This he did in the most solemn circumstances,—when arraigned for treason at the bar of Pilate. He was understood to disclaim all pretence to a temporal sovereignty, and was acquitted by Pilate upon that ground. He renounced "all secular co-ercion, all forcible measures in behalf of his religion," and declared that he came into the world "to bear witness to the truth." What he disclaimed for himself, he disclaimed also for his disciples. We cannot, says Whately, accuse our Lord of the double-dealing of "disclaiming all temporal dominion *for himself personally, and at that time*," while he inwardly purposed that his followers should have such authority. He meant that his kingdom should not be allied to the state, nor upheld by secular power. He never used co-ercion to bring a single individual into obedience to himself. Can we believe then, that in that kingdom, so purely spiritual, so completely divested of all semblance to a temporal power, he has instituted an order of men to have dominion over the faith of others, to make laws for their consciences, to exercise that authority which has ever proved to be the worst species of despotism? It is utterly incredible. The very nature of Christ's kingdom,—the whole spirit of Christianity, forbids such a supposition.

It is the glory of the followers of Christ, as it was that of their Lord, to bear witness to the truth. It is the glory of his ministers, not that they "have dominion over the faith" of others, *but are "helpers of their joy."* The one duty of the minister is to preach the gospel. He holds a divine commission for *that* purpose, and for that purpose only. He does not stand between his fellow-men and God to intercede for them, or to grant them absolution. The way to the mercy seat is open for all alike through the one Mediator. Every Christian is a priest. He has but one superior in office, Jesus, the great High Priest who hath passed into the heavens. Every Christian is consecrated to God as were the priests of old,—anointed not with oil but with grace, cleansed and sanctified with the washing of regeneration and the renewing of the Holy Ghost. Every Christian has immediate access to God through the Lord Jesus Christ. Every Christian has an equal interest in the one great sacrifice, and on the basis of that sacrifice he daily brings to God the offering of prayer and praise. Every Christian too is not only a priest but a *king*. He is the seed of Christ, the seed of David. He shares the honors of Christ's kingdom and is heir to an incorruptible crown. There is not on earth a more exalted character than this royal priest. Wherever in the closet the soul is bowed in prayer, wherever the family altar is fragrant with the incense of morning and evening devotion, wherever two or three are gathered in the name of Christ, or pure spiritual worship goes up from the great congregation, there are the "royal priesthood" of Jehovah, his chosen servants who wait continually before him and receive his blessing. *There* is more of true dignity and splendor than awed and dazzled the worshiper on Mount Moriah; *there*, however humble and despised, however destitute of pomp, or title, or ceremony, or earthly lineage, is the kingdom of God, the church of Christ; a kingdom of kings; a church of priests; the royal seed; the ministers of God's own sanctuary; the fellow-heirs in dignity and service with those resplendent worshipers that sing before the throne, "Worthy the Lamb that was slain and hath redeemed us to God by his blood, out of every kindred, and tongue, and people, and nation, and has made us *kings and priests* unto God."

APPEARANCE AND HEART.

Sometimes the appearance is better than the heart. Often indeed the appearance is fair when the heart is corrupt. But sometimes, too, the heart is better than the appearance. A rough exterior may cover a noble heart. A harsh voice may utter words of gentleness and love. An ungainly manner may disguise a generous and truthful soul.

We misjudge men often when we take them as they seem in some brief business interview, or in some printed paragraph or book. Such a contact does not bring us to the whole heart, perhaps it does not bring us to the heart at all. The very infelicities that repel us are perhaps mourned over in the heart that we do not see. The kindliness that dwells there does not flow out at the moment, through stiff and angular manners and abrupt modes of speech. An instance of this we lately noted in Dr. Carson, who in his 'life,' by his affectionate pupil, is quite another man from what he appears in his own controversial writings. Another instance we have in the life of Southey, from the reminiscences of a friend who bears this testimony to his noble and genial spirit.

"Excitable as he was in conversation, he was never angry or irritable; nor can there be any greater mistake concerning him, than that into which some persons have fallen when they have inferred, from the fiery vehemence with which he could give utterance to moral anger in verse or prose, that he was personally ill-tempered or irascible. He was, in truth, a man whom it was hardly possible to quarrel with, or offend personally, and face to face; and in his writings, even on public subjects, in which his feelings were strongly engaged, he will be observed to have always dealt tenderly with those whom he had once seen and spoken to, unless, indeed, personally and grossly assailed by them. He said of himself that he was tolerant of persons, though intolerant of opinions. But in oral intercourse the toleration of persons was so much the stronger, that the intolerance of opinions was not to be perceived; and, indeed, it was only in regard to opinions of a pernicious moral tendency, that it was ever felt."

This should be remembered of men who take an earnest part in the discussions of their times, and especially by controversialists respecting one another. Words which from leaden lips seem harsh and stern, from lips that play with ever-shifting emotions would seem only decided but kind. Conversation would show personal kindness toward an opponent where the printed article shows only ire at his opinions. They who contend in public argument have need of an enlarged charity for the unseemly appearance of good men whose views they abhor.

PRAYER IN THE MIDST OF TRIAL.

The known meaning and purpose of God in affliction is a plain demonstration that when you are thus under the hand of God, you are in a critical and solemn juncture. The thing wherein God is trying you, may be greatly for your good if you choose to have it so. It depends much upon your own behaviour. It is now a time, not only for anxious self-examination, but earnest prayer. Sometimes under the pressure of a trial, especially when it just comes, the heart is distracted by it from its punctual habits. If it be a trial in some distressing entanglement of business, exceedingly harrassing in its demands upon your time and patience, and making you feel at times as if you knew not which way to turn, as if all things were going to instant and inevitable ruin; it may be, in such a case, that there never was a period of your life in which you needed to spend more time in prayer, in which you needed a closer walk with God, in which it was more essential for you to cast your burdens upon him, seeking wisdom from him continually; and this may be one of the great purposes for which the trial has been suffered to fall upon you, in order to press you back to God, to recall you from your wanderings away from him; and yet, if you are not exceedingly careful from the outset, your very habits of prayer, instead of being mended and renewed, may be broken up, you may become hurried and impatient more than ever, and in the anxiety to keep your temporal fortunes from shipwreck, your soul may run upon a hidden rock. From the outset you must repair more systematically and diligently than ever to the throne of grace. Your temporal interests cannot be secured by neglecting God; your broken or endangered fortunes cannot be mended by leaks and bad management in your own soul. It is a good proverb that prayer and provender never hindered a journey. Give yourself time for prayer, if you have it for nothing else. God can take care of everything else in the most wonderful manner, and will do it, if you trust in him; but you can take care of nothing at all, to be successful in it, without his blessing.

A man holly pursued by enemies was once seen deliberately to get off his horse and tighten the girths of his saddle that were too loose. The action saved his life. A common man would have been afraid of taking time for such an action, at such a critical juncture. He would have feared lest the loss of time in this way would have brought his pursuers upon him; but the time so lost was time gained. And that presence of mind which could calmly command the leisure for such a precaution in the midst of such fears, was an inestimable possession. It teaches the Christian a great lesson. Even in the most hurried and desperate junctures, take time for prayer. Time so taken is not time lost, but time gained. Time taken for other purposes, which ought to have been spent in prayer, is time lost. Just so it is with the Sabbath. Some persons wickedly press the Sabbath into the service of their temporal concerns. Every Sabbath so gained is worse than fifty-two weeks lost, if it be not repented of. God sometimes gives such wasted Sabbaths a terrible revenge, even in this world. Great statesmen have thus pressed the Sabbath into their worldly work, giving themselves no rest, and God no service; and God has suffered the perpetual pressure of anxiety and thought, incessant and intense upon the brain, to set them mad, to overthrow reason from her seat forever. As his neglected Sabbaths took their revenge upon his people of old, giving them disappointment, captivity, and ruin instead of prosperity, so they take revenge upon men's minds and fortunes now. No time is gained, but dreadfully lost, by which God and the soul are defrauded of the Sabbath.

Now the season of prayer is each day's Sabbath: it hallows and guides each successive day; and if you rob your time of its most precious opportunities, your time will rob you. God sends afflictions oftentimes to prevent this; he interposes, and perhaps breaks up all your fixtures and all your plans, because you had no proper place and space among them for him. He brings you to the verge of temporal ruin, plunges you in distress, fills you with the bitterness of disappointment, and makes everything give way beneath your tread, so that you seem struggling in quicksands, in order to save you from *eternal* ruin. "Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to enlighten him with the light of the living. He shall pray unto God, and he will be favorable unto him, and he shall see his face with joy." But there is no seeing his face without prayer, nor enjoying his presence in the neglect of prayer. And the very first thing a man should do in affliction, of whatever kind, is to return to God in prayer, for that is God's first call and meaning in every trial.

Suppose now, once more, that it be a trial in the sickness of others, the severe illness of some dear member of the family, then again you need from the outset great watchfulness unto prayer, or the purpose of the trial will be thwarted. Then there is much hurrying to and fro, your hours are broken up, your system of arrangements upset, and if you be not exceedingly careful, the very affliction which God meant should bring you back to prayer, may be improved by the great Adversary and Tempter of your soul to take you away from it. And if you neglect prayer, and in the increase of the trial yours should be the dreadful post of observation, darker every hour, and in the end it should issue in death, ah then, instead of having been graciously prepared for it, by running to God from the beginning, and casting all things daily, hourly, submissively on him, the dreaded issue overtakes you by surprise, and finds you perhaps further from God than ever.

In this particular case (and this is a fair example for all cases) we see the unspeakable importance of beginning to run back to God the moment he begins to chastise us: the importance of being quickened in prayer, in the humble confession of sin, in the humble and earnest imploring of mercy, that we may be prepared for whatever God may have for us to do or to bear.

Almost all sicknesses begin by little and little: and if upon the first admonition you bethought yourself that the hand of God is in this, and returned to him on the instant, and began a new career of earnestness in prayer, then, although the sickness should prove to be but a slight cold, or a temporary, transitory pain, it may do you as much good spiritually as a long illness. But if it prove a lengthened and distressing trial, then from the outset you are prepared for it, because from the outset God's purposes in it began to be accomplished in your return to him. And if the issue of the trial were the death of one inexpressibly dear to you, still, as you have walked with God from the outset of the affliction, God will walk with you and will bless you, and sustain you, in its completion. Begin with God when God begins, and you will find yourself with God, and under the shadow of his wings, when God ends.

But we should not wait to see whether God is going to chastise us severely, as if a small affliction were of little consequence, or of little meaning. So soon as we see our Heavenly Father beginning to put his hand to the rod, we should hasten to him, even before he has given a single blow. Then, if he still sees that it is necessary to strike, we shall be in his very hands while he is doing it. And it has been beautifully said by a person in affliction, that it lessens the force of the blow to draw near to the hand by which the rod is lifted. Yea, in all things draw near to God, and he will draw nigh to you.

C.

RANSOM G. WILLIAMS.

This name will be greeted with fraternal interest by a large number of our readers. The removal by death, in the meridian of life, of one so active and so necessary, so energetic and faithful, will make many hearts sad. But the Lord reigns. He has been kind to spare our friend so long, and has chosen wisely the time of his removal.

Mr. Williams was born in Mexico, Oswego Co., N. Y. When he was quite a youth, his father died, leaving his mother to struggle with the sorrows of widowhood and the care of a numerous family of boys, of whom R. G. was the eldest. His energy, wisdom, and faithfulness, supplied to his brothers in no small degree the place of a father. In his youth he was led by the Spirit of God to give his heart to the Savior of sinners, and there are but few who have exhibited so uniform and energetic a devotion in the service of Christ. He had a strong desire to preach the gospel; but a desire to help his mother induced him to become an agent for the New York Evangelist, in which employment he spent nearly two years, and was very successful, both in extending the circulation of the paper and in gaining the respect of a wide-spread circle of Christian friends. In the course of 1834 he came to this city, and while pursuing his agency here, he was selected by the American Anti-Slavery Society, then recently formed, to become their publishing agent, in which capacity he evinced such perseverance and faithfulness as fully to meet the expectations that had been formed. The society distributed many copies of its publications in the Southern States, which occasioned no little excitement and led to many insane exhibitions. In one of these paroxysms, Mr. Williams was officially demanded of this State, by Governor Gayle of Alabama, as a fugitive from justice in that State, (although he had never been south of New York) but Governor Marcy took no public notice of the arrogant requisition, and the affair died away.

Mr. Williams's health at length yielded to his excessive labors; and after spending a year at Utica, he left the service of the Society in 1839, and engaged in commercial pursuits, in which his wonted energy and assiduity were rewarded with a great degree of success. Taking up his residence in Brooklyn, he engaged with ardor in building up a new congregation, under the pastorship of Rev. S. T. Spear. Here his energy and zeal, his intelligence and piety, his constancy and fidelity, made him greatly useful; and he had the satisfaction of seeing the church large and prosperous, free from embarrassment, and occupying a highly important position among the sister churches. He never drew back from his devotion to the cause of emancipation; but after the breaking up of the old Anti-Slavery Society, he employed his efforts in seeking the social and religious improvement of the people of color in Brooklyn, and had the satisfaction of seeing before his death two useful congregations, under the patronage of the churches in these cities, and now enjoying the ministry of Rev. Mr. Everest. His heart always opened to the case of the fugitive from slavery, to whom he gave shelter and help as he had opportunity. Nor did he feel bound to violate the laws of God or the dictates of humanity in obedience to an unconstitutional and tyrannical enactment of a majority of the present Congress.

Mr. Williams had been for several years afflicted with a bronchial disease, from which he had often suffered severely. His death, however, was occasioned by inflammation of the lungs, attended by bleeding, of about three weeks' continuance. He was composed and cheerful through his sickness, spoke freely of its possible termination, enjoyed his reason throughout, avowed his readiness to meet the final summons, and his sure reliance upon the Divine Savior. On Sabbath, he felt the signs of dissolution, but was able to converse till within a few minutes of his last breath, when a sudden difficulty of breathing arrested him, he said: "I am going, farewell, I am happy, put your trust in the Lord:" and peacefully yielded up his life without a groan, on Monday, at 8 o'clock A. M.

A FURTHER AGREEMENT.

Our readers will recall the amicable discussion between the *Christian Register* (Unitarian) and this journal on the subject of human nature. That discussion developed the remarkable agreement of the editors of the *Register* with some essential points of Christian doctrine as held by the church at large,—an agreement which was not brought about by any argumentation on our part, but was exhibited in their own frank and lucid declaration of faith. At last the discussion turned upon the one point of character. This journal maintained that character considered strictly with respect to the law of God, is a *unit* and is either holy or sinful according to the ruling purpose or state of will. The *Register* as we *then* understood it, regarded character as a mixed thing, a sort of composite of sin and holiness, in which now one element and now another predominated, but which could not be called wholly and positively sinful even prior to regeneration. At this point, as the argumentative was being substituted for the didactic, the *Register* chose to drop the discussion, at the same time expressing the belief that a nearer comparison of views in familiar conversation would show an essential harmony. We have had no opportunity for such conversation; but in the *Register* of the 22nd inst. we find a brief paragraph on the same general subject, which it gives us much pleasure to transcribe for our readers. We take the liberty of italicizing a few words.

THE TWOFOLD DIVISION OF MANKIND.

The twofold division of mankind into saints and sinners, (as the classes are popularly termed,) sanctioned though it be by our Savior's uniform recognition, is opposed to the taste of some very excellent Christians, and of still more, who are aware that they do not belong to the first class and are unwilling to confess themselves of the second. But the distinction is no less in accordance with sound philosophy than with revelation. A character is constituted not by occasional tendencies but by the *predominant motives*, the *ruling* forces. To be religious is to feel and own the paramount obligations of religious motives. Whether such motives be paramount in the case of any individual, is a question, not of *more* or *less*, but to be answered by Yes or No. There may be degrees of ascendancy or depression: yet every man either is or is not in the habit of acting or refraining from action, on motives derived from the will of God, the example of Christ and the retributions of eternity. We indeed properly speak of regeneration as a gradual work: for it is gradual in the general course of God's spiritual administration, and neither his fellow-man nor the individual himself can *always* mark the precise epoch of the new birth. Especially must this epoch be difficult of determination in the life of the religiously educated, who have never fallen into gross sin, and in whom passive innocence passes by easy gradations into the virtue of choice and effort. But to the Divine eye there must always be *a moment* when the scale turns,—when the reign of principle is established,—when earthly motives resign and heaven gains the supremacy over the inner man.

The *Register* does not make the distinction between regeneration and sanctification to which we are accustomed. Regeneration is properly the beginning of holiness in the soul, the great change in which "earthly motives resign and heaven gains the supremacy over the inner man," while sanctification is the progressive development of the new principle in the heart and life. We do not know precisely what the *Register* means by "passive innocence" in one yet unrenewed. But the grand division which it makes of mankind into two classes is in entire accordance with Scripture and the belief of the "holy church universal."

WASHINGTON'S BIRTHDAY.

There is a growing disposition to make this day a national festival, and did the day occur at a more favorable season of the year it would doubtless become a universal holiday. It is desirable that it should be so. An occasional holiday is for the health of the nation. This is a day in the observance of which the millions of Americans, native or naturalized, could with one heart unite. There is nothing in the memory of Washington, as in the suggestions of the Fourth of July, to wound the pride of the most sensitive Englishman. The quiet review of the life and virtues of such a man will do more to cherish a true patriotism than the noisy declamation of Fourth of July Orators. Our great national holiday wears too much of a military aspect, favors too much a roistering patriotism, and makes too prominent the mere material agencies in the Revolution. But in contemplating Washington we do not think of him chiefly as the able and skillful general, but as the great and good man. As therefore his noble form recedes into the past, and recollection is fast becoming "silent in the grave," let him receive a perpetual apotheosis, and be yearly reverenced by the grateful tribute of his countrymen.

The 22d instant was generally observed in this city as a *fête* day. The weather was unusually mild, and invited such as had been pent up by the storm to seek recreation in the open air. Many of the stores and public offices were closed, and the streets were thronged with people. In the evening, the illumination of the City Hall and the display of fireworks attracted a great multitude to the Park and its vicinity. There were no symptoms of disorder during the day. The attempt to make the occasion subservient to political purposes by the new party which is seeking to organize itself for the perpetuation of slavery, met with a deserved rebuke. The procession, by being unfortunately entangled with that influence, was rendered quite a meager affair, and excited no enthusiasm. Many of our best citizens kept aloof from any seeming participation in the observance of the day under such auspices. To bring forward as the panegyrist of Washington and of the Union, a man of no distinction but that of a wrangling politician, a man who attempted to coerce the Senate into certain measures by the open threat of disunion on a given day, a man who volunteered to hang one of our own Senators if he should visit Mississippi, and who returned to a Presbyterian minister of this city a sermon on the Mexican war with a profane message and the proffer of a halter, a man who drew a pistol in the chamber of the Senate, and who is as ready to blackguard and fight in that august presence as in any stew in the Capital—was to say the least in very bad taste. But if it tickles the South, helps the market, and preserves the Union, we would not be more nice than wise.

LOUVRE AND LUXEMBOURG GALLERIES.

[The subjoined letter is fragmentary even to a greater degree than the one from Stratford. I have preferred, however, to insert it just as it was written. Much of it—the last half—was written in the galleries, and the thoughts were jotted down as I passed from object to object.

H. W. B.

PARIS, AUG. 26, 1850.

* * * Next I visited Faubourg St. Antoine, where the Archbishop of Paris was killed in endeavoring to stop the fighting in the Revolution of 1848, I believe. Thence to the *Jardin des Plantes*, which, besides the most wonderful collection of plants, has a noble Zoological collection, a museum of natural history that well nigh epitomises the living tribes of the earth, and mineralogical and geological cabinets. I seemed to have God's wide-spread earth presented to me at a sight. I never before had such a conception of what had been done in making our globe. But I resolve a hundred times a day that I will leave Paris, that I will not be so tantalized, that it is a greater pain than enjoyment just to glance at a department long enough to feel deeply, and almost only, what you have lost in not being able to *stay*. One whole day would not suffice for the most cursory glance at this one ground, and I passed through in an hour! It lies in my memory like a dream.—Thence to the *Pantheon*, a temple of glory; much admired, but to me vast, cold and empty.—Thence to the Palace de Luxembourg. But here there is a gallery of paintings! Ah, what a new world has been opened to me! And what a new sense within myself. I knew that I had gradually grown fond of pictures from my boyhood. I had felt the power of some few. But nothing had ever come up to a certain ideal that had hovered in my mind; and I supposed that I was not fine enough to appreciate the works of masters with discrimination. To find myself absolutely intoxicated,—to find my system so much affected that I could not control my nerves, to find myself trembling and laughing and weeping, and almost hysterical, and that in spite of my shame and resolute endeavor to behave better,—such a power of these galleries over me I had not expected. I have lived for two days in fairy-land,—wakened out of it by some few sights which I have mechanically visited, more for the sake of pleasing dear friends at home, when I return, than for a present pleasure to myself; but relapsing again into the golden vision. The Gallery of the Luxembourg has about 300 paintings by 236 artists now living.

I shall give you some account of the effect on my mind of my visits to this gallery yesterday and to the *Louvre* to-day. This last collection is enormous. To examine it is like attempting to read an encyclopedia at one sitting. It contains a vast collection of antique statues, Greek and Roman; cabinets of curiosities, which *are* curiosities; coins; the utensils of various ages and nations; arms and armor, vases, cameos, jewelry, plate of royal families, &c., &c.; Indian and Chinese collections; machinery, and particularly the models of French naval ships, and the history, in models, of ship-building, not only from keel to last rope of rigging, but of its growth and progress from age to age. But this is only a thing aside. It has a vast collection of *the* great schools of painters ancient and modern; each school has its saloons; and they follow one after another, until the mind reels and staggers under the before unconceived and inconceivable riches! I mean first to give you in some detail the *states of my mind*, as I now look back upon them; and then I will take you with me into the galleries, and step by step I will soliloquize, or describe, or paint with my pen:—at least I will fill out this intention unless some new excitement bursting on me quite drives this intention from the field. You have lost, or perhaps rather escaped, several descriptions and wonderful experiences in this way. For if I do not write almost at once what I have to say, a new crop springs up and grows so rankly as quite to smother down the growth of yesterday!

The first feeling which overwhelmed me was that of surprise—profound wonder. It seemed as if all picture-admiration, before, had been of one sort, and this was of another and higher,—the result of *instant conversion*, if the expression be not irreverent. The *number* of pictures—the great number of *all-good* pictures!—no trash, no stuff to fill up,—but noble, enchanting pieces, some of vast size, of wonderful brilliancy, of novel subjects, in positions the most favorable for the finest effect,—all this filled me with exquisite surprise. Can you imagine the feelings which you would have, if, after all the flowers you have seen, you should in some drive, unexpectedly come into a mountain-pass, and find the sides far up perfectly overspread with flowers, the most beautiful and new, of all forms, of every color, of fragrance surpassing any hitherto found, of every size, and so growing that one set off another, and all of them were overspread on ruby rocks, with diamonds gleaming out between leaves, and every precious stone! In some such way did I stand surprised when first in these grand galleries.

Out of this very quickly sprung up a pure pleasure, not from any one thing; not from color, though I had never enjoyed that well, not from *form*, or composition, or the *ideas* expressed in the pictures,—it is the *whole*. The walls beamed upon you as if each was a summer; and you cannot tell, like one strolling at summer's eve, whether it be the clouds, the sky, the light, the shadows, the scenery, or the thousand remembrances which rise over the soul in such an hour, that gives the pleasure. It is the whole scene, I saw all that the painter painted, and *more*—I imagined in each scene (for the most were pictures of human forms), what had gone before, what had followed, I talked with the beautiful or fearful creatures, and they spoke to me. As I gradually journeyed down the gallery, the sense of multitudinous beauty increased, and all that I had seen and all that I was seeing seemed to *run together* and form a bewildering conception of tropical luxuriance of conception and execution.

The sense of *beauty*—beauty of every kind—form, feature, expression, attitude, intent, grouping; beauty of drawing, of coloring, of each thing by itself, and of all together—was inexpressible.

After a time this passed away, and I began to select one and another and look upon them. They contested with each other for supremacy in my regard. You are sustained for a longer time under a degree of attention and high excitement, than you could have supposed it possible. Hour after hour passes and no sense of exhaustion warns you of time. Joy, and the higher powers of pleasurable excitement, I think have no such thing as *time*. Poets have sung this of love. But I am conscious now that it is a fact. I could not tell whether hours or minutes were passing. It was a blessed exhalation of soul, in which I seemed freed from matter and, as a *diffused intelligence*, to float in the atmosphere. I could not believe that a dull body was the center from which thought and emotion radiated. I had a sense of expansion, of etherialization which gave me some faint sense of a *spiritual* state. Nor was I in a mood altogether unfitted for such a state. The subjects of many of the works,—suffering, heroic resistance, the scenes of Christ's life and death—angels, Arcadian scenes, all seemed a not unfitting accompaniment to my mind and suggested to me, in a glorious vision, the drawing near of a redeemed soul to the *precincts* of Heaven! Oh with what an outburst of soul did I implore Christ to wash *me* and *all whom I loved* in his precious blood, that we might not fail of entering the glorious city, whose builder and maker is God. All my sins seemed not only *sins*, but great deformities—my soul snuffed at them, and trod them down as the mire in the street. Then, holy and loving thoughts toward God or toward man, seemed to me to be like those fleecy islets along the west at sunset crowned with glory, and the gentler aspirations seemed to me like silvery mists through which the morning is striking and wafting them gently and in wreaths and patches, heavenward. Great deeds, heroism, for worthy objects, for God or for one's fellows, or for one's own purity, seemed not only natural, but as that without which a soul could not live.

But at length I perceived myself exhausted, not by any *sense* of fatigue (I had no *sense* or *body*), but by perceiving that my mind would not fix upon material objects, but strove to *act by itself*. Thus, a new picture was examined only for an instant, and then I exhaled into all kinds of golden dreams and visions. I left the gallery, and in this mood, as I threaded my way back, how beautiful did everything and everybody seem! The narrow streets were beautiful for being narrow; and the broad one's for being broad: old buildings had their glory, and new structures had theirs; children were all glorified children; I loved the poor workmen that I saw in the confined and narrow shop; the various women, young and old, with huge buck-baskets, skipping hither and thither on errands, all seemed happy, and my soul blessed them as I passed. That night I slept, as to my body, but felt little difference between dreaming asleep and dreaming awake.

And now I dare say you will all of you criticise such a wild way of examining pictures. You will pronounce it well nigh insane and unphilosophical, rendering one liable to admire without discrimination or justice—stop—that's enough! I know all that, and mock at it! In things that respect the *soul*, no man is sane who does not know how to be *insane* on proper occasions! As to entering into a critical judgment, or study of pictures, I should as soon think of reading my wife's letter as a grammarian, instead of as a husband, or, of looking at a rose sent me for a token of love

But the speech with which General *Cavaignac* closed this long debate produced the deepest impression even on minds hitherto prejudiced against the Republic. The former head of executive power whom France had the misfortune to refuse the Presidency, uttered in the name of the republican Left, good and loyal words which distinctly mark its position. He referred to the care with which the administration had discarded men suspected of republican views, the contempt shown by the government for the Constitution, the law respecting public education, that against universal suffrage, and the imputation of a *catastrophe* to the revolution of February, an insult which has wounded all republicans in a way that cannot be healed. He added that he was devoted to the public good; but he knew no worse way of preserving that good than perpetually to hold up the republic as transitory and precarious, continually threatened with revolution. There will be no security till you shall say of the Republic that it is the government of your choice and that it is settled.—Immediately after the speech of Gen. Cavaignac was passed the famous order of the day.

Thus the year 1851 opens well for the Republic in France. Within fifteen days it has gained two important victories. Two dangers almost equally formidable threatened the stability of republican institutions. On the one side were the royalist tendencies of which General Changarnier was the hope, on the other the extravagant pretensions of Louis Napoleon. On the 10th of January Louis Napoleon broke the sword of the royalist aspirations; on the 18th the Assembly put an end by a decided vote to the unconstitutional schemes of the President. I would add that during all this time the people have remained perfectly calm, and even at the Bourse the republican cause has sensibly gained, so much confidence does the country feel in the vitality of its illustrations.

Yours, V.

ORATORIO OF ST. PAUL.—This sublime composition of Mendelssohn will be performed on Friday evening at the Tabernacle, by the New York Harmonic Society. This oratorio contains some of the most grand and effective chorales and choruses in the whole range of sacred music; and performed by the well-drilled chorus of the society, sustained by a well-balanced orchestra, they cannot fail to thrill an audience capable of appreciating music in such a style. The solos will be sustained by Mrs. L. A. Jones (Soprano), Miss Leach (Mezzo Soprano), Mr. A. Arthurson (Tenor), and Mr. H. N. Greatorex (Base). It is very important to the interests of sacred music in the city that the Harmonic Society should be efficiently supported. The chorus of the society is composed to a great extent of members of church choirs, and their weekly drilling at the rehearsals of the society improves them for the service of the church. Moreover, by such a society the standard of sacred music is elevated as that of learning is elevated by some prominent literary institution.

The cost of producing an Oratorio is from $600 to $1000, and while hundreds are weekly expended upon negro minstrelsy and inferior concerts, the religious portion of the community should encourage at least one quarterly musical entertainment of a pure and elevating character.

NATIONAL TEMPERANCE SOCIETY.—The second quarterly demonstration of this society took place last Monday evening, at Tripler Hall. Notwithstanding the rain the meeting was well attended, and passed off with great spirit. Gen. Houston was the chief attraction. The new society already proves an efficient coadjutor in the great work of reform.

ANTI-GAMBLING ASSOCIATION.—This association, which promises to be very useful both in saving young men from destruction, and saving employers from the frauds of gambling clerks, held a spirited meeting at the Tabernacle on Thursday of last week. It proposes to hold another during the week of the anniversaries. Mr. Green, the reformed gambler, has published a series of volumes to expose this horrible vice, and to warn the youth against its snares.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Feb. 24, 1851.

THE BOSTON REBELLION.

MESSRS. EDITORS:—If my memory is not particularly at fault this morning, there is floating about among geological memorabilia, a story of a Scotch *savant* who, in somewhat uncritical haste, announced the unearthing of a bushel of weather-worn and venerable oyster-shells, as the discovery of the *fossil scales* of some monster *Holoptychius* of the Devonian strata. It strikes us here, as we listen to the proclamations and maledictions that fulmine hitherward from Washington, that the President and his officials have made a similar blunder, and are agitating the nation with blustering preparations to capture and cage a wild animal here, which even the exquisite scent of the entire pack of Government hounds will fail to discover. United States troops are to be sent here to teach Bostonians to obey the laws, and to put down riot!——Very well—we shall be glad to see them;—and their putting down the riot—we shall be particularly glad to see that! Imagine the "Pennsylvania" bringing her broadsides to bear upon some solitary loon—or a regiment charging with full and fierce bayoneted ranks upon some errant bumble-bee—and you may conjecture the sensation that awaits us.

That the custody of the General Government has been ruptured by what, in the eye of the law, is seditious violence, is conceded. Nearly the entire blame of the occurrence—and it certainly is to be regretted by every friend of Law and Order—though we cannot but be glad that the evil tree brought forth so good a fruit—rests in about equal proportions upon the *Post* and *Atlas* with their typographical sympathizers and compeers, and the United States officer who made the arrest. Those papers in (unintentionally or otherwise) fomenting and favoring the mob in Faneuil Hall, a few months ago, when Mr. Thompson was not permitted to speak, threw the immense weight of their influence into the sentiment that, for party purposes, and to put down unpopular opinions, a great deal of laxity should be used in the application of the regulations of the Police. What wonder, that with such teachers, the colored people, naturally more fervid than logical—having the highest conceivable provocation, and the answer of a good conscience to the justice of their cause—should rescue a brother from a fate in comparison with which death would be a luxury—especially when invited to do it, by the blundering imbecility of the officials?

If President Fillmore had made his Proclamation and sent his troops when something really threatening and dangerously riotous was done by *quasi* "respectables" in Faneuil Hall, this rescue would probably never have occurred—and the community would have been spared the pain of being forced into that attitude in which they must either smother the instincts of humanity, or be guilty of a most thorough and hearty contempt for the government under which they live. The conduct, since the rescue, of those who administer the justice of the United States among us, has been so transparent a farce that it is difficult to believe that even the fear of political rebuke, and the imminent "national" necessity of a great and terrible locking of the empty stable door, should preserve the judicial gravity. Eight or ten arrests have been made—some upon very slight yet reasonable suspicions—but nearly all upon the most absurd and ridiculous grounds. Unfortunately for "the Union," the deputies of the marshal appear to have been the *exuvise* of the city Police, whose testimony, lame enough even before the lenient patriotism of the U. S. Commissioner, will lack weight before a jury of citizens.

Do not be alarmed about the Puritan city. She reverences law, even in its most despicable forms, so far that she will never resist it—confident that the good time is coming when the statutes of God and man will lie a little nearer the same plane than they now do, and when she can not only passively, but actively, obey. She is abstractly very sorry the law was broken—and concretely very glad that Shadrach is safe in Canada.

HARVARD UNIVERSITY.

An adjourned meeting of the Board of Overseers was held last week, Gov. Boutwell in the Chair. The principal business was an amendment to the rules and orders submitted by Rev. Mr. Stearns, of Cambridgeport, to the effect that no election of any member of the Board, nor any nomination to any of the permanent Professorships shall take place except during the session of the General Court. Upon this considerable discussion arose. Messrs. Wilson, Stearns and Rogers, advocated the amendment and Mr. Walley opposed it. Judge Shaw was excused from voting. Hon. H. Wilson called for the ayes and nays, but before taking the question, the Board adjourned to March 6th.

The object of the proposed amendment is, clearly, to prevent any possibility of the doing of what has been a prophecy of some, viz.: the reappointment of Mr. Bowen to the chair of History after the adjournment of the Legislature, and his confirmation in the absence of the greater portion of the Board.

LITERARY ITEMS.

Little & Brown, have just published a work entitled, "Outlines of a System of Mechanical Philosophy: being a Research into the Laws of Force." It is from the pen of Samuel Elliot Coues of Portsmouth, N. H. and is dedicated to the Rev. A. P. Peabody of that place. This work enters boldly upon the reexamination of laws supposed to be settled, and ingeniously and with plausible (whether real or not, the *dilettanti* must decide) truthfulness, arrives at conclusions opposite to those commonly received.

Whipple's Essays and Reviews in two enlarged and elegant volumes are issued from the press of *Ticknor, Reed & Fields*.

ECCLESIASTICAL, ETC.

Rev. Thomas M. Clark, for four years last past assistant to Bishop Eastburn at Trinity Church, preached his farewell discourse on Sabbath last. He has accepted a call to a Church in Hartford, Conn., and if his reputation there shall equal that which he leaves behind him here, he will not be far behind the very chiefest of the Connecticut successors of the Apostles.

Rev. A. H. Clapp, of Brattleboro', Vt. having been invited to Bath, Me., has declined the call.

Rev. Mr. Chickering of Portland, is just starting for the tour of Europe.

Rev. A. Boutelle was installed on the 13th at Peacham, Vt. Sermon by Rev. W. B. Bond of St. Johnsbury, Vt.

There is believed to be more than usual religious interest in nearly all the orthodox churches of this city.

MORTON.

DR. BANNING will give a free lecture at the Society Library Rooms, on Saturday evening, March 1, upon the human voice, the causes and cure of consumption and bronchitis, and other related topics. A special invitation is given to clergymen, theological students, and chronic invalids.

The beautiful PANORAMA OF PILGRIM'S PROGRESS continues to attract a multitude of spectators. It has been visited by the Sabbath-schools of several churches in company with their pastors, who have offered explanatory remarks on the picture.

HOME FOR FRIENDLESS BOYS.—A home for destitute and vagrant boys has just been opened in this city, which deserves the patronage of the benevolent. It is under the charge of thirty managers (ladies) of different denominations, who are aided by nine gentlemen acting as trustees. This institution will in the end do much for the reform of public morals and the salvation of the young.

Donations may be sent to Mrs. Geo. B. Cheever, 21 East Fifteenth-st; Mrs. W. W. Chester, 9 University-place; Mrs. Daniel D. Lord, 33 East Nineteenth-st; or to either of the Board of Managers.

REVIVALS IN NEW JERSEY.

To the Editors of The Independent:

It will be gratifying to your Christian patrons to learn that the Lord is graciously reviving his work in some parts of New Jersey, particularly the eastern and southern. I communicate a few instances among the churches of that branch of Zion to which I belong (Baptist). At *Mount Bethel*, Somerset county, early in the winter the evidences of God's special presence began to be manifested. Evening meetings were largely attended, and soon the sighs of the troubled sinners, and the songs of the newly ransomed, were heard on every hand. The work extended among those of all ages and conditions. More than a hundred have been baptized, and still the interest seems scarcely abated. The church at *Middletown*, Monmouth county, has not less signally been blessed with the Divine presence. The power of the Spirit has been such as to sweep all before it; and in a village near the sanctuary, I am told that there is but one solitary person left without hope. *One hundred and thirty-five* have been baptized, and the number of inquirers is not less. It is believed over two hundred have been converted since the commencement of the revival. At *Freehold* seventeen have just been received by baptism, and at *Middletown Point*, twenty during the winter. In both churches at *Trenton* considerable excitement prevails, as also at *Salem* and *Keyport*, and many other places in the lower counties. Of late the importance of increased activity among Christians appears to be increasingly realized in all the region round about; and it is earnestly hoped that a general refreshing among the people of God of every name, is about to be enjoyed in our little, but important State. Yours, &c.

Feb. 17, 1851. QUINTUS.

RELIGIOUS INTELLIGENCE.

THE AMERICAN TRACT SOCIETY.—The Society are about to stereotype Gallaudet's Scripture Biography of the Choctaws, and made an appropriation to aid in publishing Nelson's work on Infidelity at Wossingen, Germany. Thus American authorship penetrates the old world, and the darkness of the North. The receipts for January were for sales $18,354; in donations $13,040—total $31,394. Total for ten months $222,983. Grants during same period, 31,441,399 pages. Due within six months for paper, $38,197. More than one-half of the $20,000 for foreign appropriations has been remitted, and the entire amount must be raised and paid over before April 1. In the manufacturing department a dozen or more steam presses are kept in constant motion. Persons employed in the bindery, 138 girls and 40 men; in the composition room 14 men; in the press room 18 men and 21 boys; in the engraver's room 3; in the general depository, sales room, Messenger office, &c., 19; total, 253. Of the *American Messenger*, the monthly newspaper of the Society, 186,000 copies are issued in English, and about 15,000 in German. The Colporteurs, including German, Irish, French, Spanish and Norwegian, are about 400, and should be increased to 1,000. Blessings on this powerful agent of civilization and evangelization!

THE PRESBYTERIAN CHURCH AT SARATOGA SPRINGS.—The following from a letter to one of the contributors to this paper will be read with pleasure. It should have been inserted last week, but by accident was omitted.

"As you have repeatedly manifested your interest in the Presbyterian church in this village by your own ministerial services, I take the freedom to inform you that we have at last a pastor. After a whole year of orphanage we became acquainted with Rev. John Woodbridge of Greenport, L. Island, and, after hearing him two Sabbaths, gave him a unanimous call at a salary of one thousand a year. Last Tuesday evening our house was beautifully lighted and the ceremony of Installation was performed. Dr. Sprague of Albany, was the preacher.

Yesterday Mr. Woodbridge spent the day in describing and enforcing the duties of pastor and people. The house was well filled. So far, Providence seems to have smiled on all parties; and we think we can already perceive proofs that our young minister is the man both for the people of Saratoga and for our friends from abroad. It may seem that we are sufficiently stupid to desire to have our minister popular among our visitants having a beloved pastor *stolen* from us; but we hope for more compassion hereafter.

Yours, truly, N.

DEDICATION AND ORDINATION.—The first Congregational church in Dover, Bureau Co., Ill, was dedicated on Thursday, Nov. 7, 1850. Prayers by Rev. Asa Donaldson, S. G. Wright, and Ammi Nichols. Sermon by Rev. Owen Lovejoy, from 1 Cor. 1: 21.

In connection with the dedication, Mr. Edwin G. Smith, late of Union Theol. Sem., was ordained to the work of the gospel ministry by a council convened for that purpose, after a satisfactory examination. Scriptures by Rev. Ammi Nichols, of Dover, Prayer by Rev. David Todd, of Providence. Sermon by Rev. Lucien Farnham, of Lockport from Jeremiah 9: 23, 24. Ordaining prayer by Rev. Asa Donaldson, of Dover. Charge by Rev. S. G. Wright, of Toulon. Right hand of fellowship by Rev. Owen Lovejoy, of Princeton. Benediction by the candidate, who is stated supply of the church.

INSTALLATION.—Jan. 22, Rev. Aaron Pickett, late of Reading, was installed pastor of the Congregational church at Sandisfield, Mass. The venerable Dr. Cooley, of Granville, presided and gave the charge, and Rev. Henry Neill, of Lenox, preached the sermon. A correspondent of the *Puritan Recorder* says:—

"The interest of the occasion was enhanced by the presence in the Council of two of the oldest Congregational ministers in the State; Rev. Dr. Cooley, nearly eighty years of age, who still retains his pastoral charge in East Granville, and Rev. Roger Harrison of Holland, Mass., eighty-two years of age, who has had no pastoral charge for the last twenty years. The former was for a time teacher of the pastor elect, and the latter, the preacher to whom he was accustomed to listen in early life. Rev. Mr. Pickett is a native of Sandisfield, and after preaching the Gospel in other places for nearly thirty years, has at length returned and settled upon his native hills. It is not often that a prophet thus finds honor in his own country and among his own kindred."

BOARD OF NATIONAL POPULAR EDUCATION.—Governor Slade has issued his circular, summoning the teachers who may be intending to place themselves under the patronage of this Society, to their rendezvous, which is this year appointed to be at Cleveland, on the 28th of March. This will be the ninth class thus collected. Already the Board has sent out 199 female teachers from the East to the West. This year, applications are invited also from Ohio, who thus takes her place among the older States. Applicants should communicate at once, by letter, to Miss LINDA T. GUILFORD, of Hudson, Ohio, who will superintend the month's course of preparation, aided by the principal literary gentlemen of Cleveland.

"Each application should state the age, residence, and religious denomination of the applicant; the branches in which she is able to instruct, and the extent of her experience as a teacher; and should be accompanied by testimonials from some reliable source, in regard to her education, capacity to teach, natural peculiarities, and moral and religious character. Among the desired qualifications, sound discretion and decided piety are deemed indispensable.

The course of instruction will be *gratuitous*, and the Board will pay the expenses of the teachers from Cleveland to the places of their destination. This expense will be refunded should they become able. They are expected to continue teaching at least two years, should health permit.

It is expected that gratuitous boarding can be obtained for the teachers in Cleveland; but if not, they will not have to pay over $2 per week.

Certificates will be furnished those teachers who come from the East, by which they may pass over the Railroad from Albany to Buffalo, and on the Lake from Buffalo to Cleveland, at half the usual rates of fare. They will stop at Bennett's Temperance House, in Buffalo, and at the Dunham House, in Cleveland, where they will find some one to take charge of them. WM. SLADE.

Cor. Sec. and Gen. Agt. Board of N. P. E.

Cleveland, Ohio, Feb. 7, 1851.

CONGRESS.

TUESDAY, Feb. 18.

IN SENATE.—The day was chiefly occupied with a fierce debate on the Boston rescue and Mr. Clay's resolution. Mr. Clay admitted that debate was premature until the information is obtained; but he could not help saying that he was "shocked, astonished, astounded," at what had taken place in the third city of the Union, where law had been put at defiance, the officers of justice beaten, and the prisoner rescued by a negro mob, in the face of a population of 150,000. It was done, too, not by our own citizens but "by Africans and their descendants of Africans;" and the question was, whether our laws are to be enforced, or "whether the government of white men is to be yielded to a government by blacks."

Mr. John Davis was as indignant as any one at the occurrence, but the law was offensive to the people of Massachusetts; they are a law-abiding people, and will not seek to overcome the law by violence, but will insist on maintaining the freedom of discussion and debate upon its merits.

Mr. Clay hoped his remarks had not been offensive, but whether they were or not he would at all times speak, offend whom it might, of any resistance to law, by black or white.

Mr. Hale coincided with Mr. Clay in the greater part of his indignation; he was sorry, however, a little of it had not been heard when the newspapers said that a Judge in a Southern State refused to issue his warrant to execute the law for the recovery of a fugitive from justice. No resolution asking the President if he heard of it, was offered. No indignation when bands of armed men paraded the Southern States to invade Cuba; nor was any resolution offered when the mob held this city two days under the President's nose. Mobs might take place anywhere. He had heard of one in Kentucky where a printing office was broken up and sent out of the State. He hoped the government was not about taking the short step between the sublime and the ridiculous. He hoped the army and navy were not to be sent to Boston to put down the negro mob; it was too ridiculous to believe; better leave the suppression of such occurrences to the State authorities. No law, when it had not the moral support of the people, whether in Massachusetts or Louisiana, could be enforced, and it was useless to attempt it with even the army and navy. George the Third tried that, and his soldiers shot down citizens in State-street, but he did not succeed. He believed the authorities of Massachusetts were competent to enforce the laws, and if he was a citizen of Boston he would consider it an insult if the government presumed that the laws could not be enforced.

Mr. Foote urged Washington's proclamation against the Whisky insurrection as a precedent. [Why not restore the Alien and Sedition laws?] Mr. Jefferson Davis was satisfied that the law would never be enforced at the North, and he was opposed to the precedent of employing the army and navy in a State; Congress has no power to force a State.

The resolution of inquiry was adopted without dissent, Mr. Clay riding his tall horse over Massachusetts.

On Wednesday, Mr. Mason reported a bill to indemnify the owners of the slave schooner Amistad. The Judiciary Committee reported that it is inexpedient to legislate on the Fugitive Slave law, and were discharged from the subject. The Postage bill was amended to make the weight of newspapers three ounces instead of two ounces. The House concurred in the Deficiency bill.

On Thursday, the Senate passed the Deficiency bill, with the Cherokee claim added, and then took up the Postage bill. Mr. Rusk's amendment, authorizing mails through foreign countries, by contract running four years. Mr. Bradbury moved to abolish the franking privilege, to relieve the mails of Congressional books. Mr. Hale said, if petitions were charged letter postage, it would stop them, and thus quiet agitation and carry out the Compromise! Lost, 16 to 34.

The House debated a long time the bill for a line of steamers from Philadelphia and Charleston to Antwerp, and from San Francisco to Canton, and then referred it to the Committee of the Whole, 156 to 31—buried it. The Appropriation bills for the military academy, pensions, navy pensions, and the Indian department, were passed—four of the eleven. Mr. Thompson said they had spent eight millions of dollars that day, and it was time to adjourn. Carried.

FRIDAY, Feb. 21.

IN SENATE.—After a political and personal squabble, a message from the President was read, explaining the late failure of the U. S. Marshal in Massachusetts to execute the "Fillmore Act" for the return of fugitives from slavery. He thinks there was a neglect on the part of the officers, but that the law of Massachusetts, refusing the aid of her magistrates or her jails, was one of the causes. He issued his proclamation, because it was doubtful whether he could call out the militia without; and it is still doubtful whether the militia can be called out in anticipation of resistance. He therefore proposes a law empowering the President to call out the militia, and placing them "under the control of any civil officer of the United States," and also to employ the army and navy at his discretion in making arrests, and also to empower the U. S. Marshal to call on organized companies of militia with their officers to serve as a *posse comitatus!* [Perhaps Congress will pass such a law. And perhaps it will answer at least as good a purpose in Texas or South Carolina, as in Massachusetts.]

Mr. Clay was sorry the President had not at once dismissed the marshal, but he expected he would do so. He had witnessed with pleasure the execution of the law in Indiana, under difficult circumstances, [the delivery of a white woman and her children on false testimony!] repeatedly in Ohio, in Philadelphia, and in the great metropolis of the Union, New York. It had been executed everywhere except at Boston. On the first failure, he looked with anxiety to the next case, and was surprised at the resistance. In denouncing the blacks, he included those "white negroes," here or elsewhere, who encouraged them, and he hoped all would be brought to condign punishment, who instigate, induce, advise, or persuade those miserable wretches.

Mr. Hale said he was glad that the Message had been sent in, if for no other reason than because it showed that the President felt his administration had made itself ridiculous by issuing the Proclamation, and the document just read was nothing more than the labored essay to prove that the Proclamation was necessary. The idea of the great Republic of the United States calling on its army and navy to assemble and hold themselves in readiness to put down a mob composed of a mere handful of negroes was ridiculous in the extreme. Boston has a population of one hundred and forty thousand, and within the sound of the bell on the old State House there resided half a million of people. In all Boston there were not over one thousand adult negroes, and they were doubtless skulking in alleys to avoid meeting the constables. It was useless to attempt to magnify this affair into something of consequence—it was too absurd. He considered the Proclamation of the President improper, unwise, impolitic, unnecessary and very weak; with it he would have nothing to do.

Mr. Clay remarked that the conduct of the Senator from New Hampshire did not surprise him—it was in conformity with his general course. The Senator had pronounced a deliberate act of the President as ridiculous. Now there were two opinions on that subject, as there were two opinions on another subject, namely, the oratorical fame and influence of a Senator on this last question.

He also referred to George Thompson, and said that if a member of Congress should go to Manchester and "denounce the law of primogeniture, the aristocracy and the crown itself," he would "be put out of the country!" [Mr. C. thinks of England as it was fifty years ago.]

Mr. Mason (author of the Fugitive law) insisted that the rescue could not have been prevented so long as there was no place to confine him. The laws of Massachusetts prohibit the use of its jails under this act. He thought it equally wrong to denounce the people or the police of Boston, when the laws of Massachusetts make it a penal offense for officers to aid in the arrest or imprisonment of a slave. The Senator from Kentucky should have denounced the State of Massachusetts as false to her federal obligations.

She was false to those obligations, for making which she received a consideration; she agreed to this compact, to surrender these fugitives, and repeal her obstructive laws; her legislature has been, since the passage of this law, in session, and these laws preventing the execution of the Constitution, still stand on the statute-book. The Senator from Massachusetts remarked the other day that the people of that State were law-abiding, and would not resist the execution of the law. He would ask the Senator whether those citizens by not resisting forcibly the law, were discharging their federal obligations to render up fugitives from labor or service? If they were, it was keeping the word of promise to the United States, but a failure in complying with its demands. When the Senator from Kentucky said the law was generally executed, if he meant it was executed without resistance he was correct; but if he intended to say it was executed with the alacrity or in the spirit of the federal compact, he mistook. In conclusion, Mr. M. detailed the circumstances of the Harrisburg case, where the expenses amounted to $1,450, and the negroes when sold brought $1,500, thus making a balance in favor of the master of $950.

Mr. Hale remarked that Mr. Clay had charged him with always rising after him in debate, with a view of contesting the palm of oratory and eloquence. This remark of the Senator explained a slander which had been circulated about him, which was that he (Mr. Hale) ever took occasion to speak when the galleries are filled with ladies. The observation of the Senator explained the slander.

Mr. Clay.—Do you mean to say that I have circulated a slander about you?

Mr. Hale.—Not at all, sir.

Mr. Clay.—Well, what do you mean, sir?

Mr. Hale.—I will not answer any question put to me in that tone in or out of the Senate. I am not the child of any one put down by any one, whether a tall or a short man.

Mr. Cass considered Long's case a triumph of the law, and if time is given he will [illegible] the miscreant Thompson," and said that "if a member of Congress should do in England what Thompson had done in this country, he would be sent to Botany Bay."

Mr. Mason rejoined, that of the thirty senators from the free States, only three had voted for the law. These were the Senator from Pennsylvania (Mr. Simpson) and the Senator from Iowa. Mr. Dickinson said he was present, and would have voted for the law: but his colleague, who opposed it, was called home, and they had agreed to pair off. He had made a speech in favor of the bill, and believed there was a feeling in the country in favor of the execution of the law.

Mr. Clay made a few hits at Mr. Hale.

Mr. Butler considered the general sentiments of the Northern people as hostile to Southern institutions, and the laws would never be carried into effect.

Mr. John Davis made the remark that such a case might arise anywhere, and did not think it called for the extraordinary proceedings now contemplated. The Supreme Court had relieved Massachusetts from all obligation to execute this law, saying it was the duty of the U. S. and not of the States to execute it.

Mr. Badger replied that general proceedings in Massachusetts for years, had now come to a crisis; and it was a question whether the laws and constitution, or the fanaticism of the lecture-room was to prevail. The President might have done more, but could not have done less.

Mr. Downs believed the law could be, and had been, executed.

No question. Adjourned.

HOUSE.—Mr. Giddings asked leave to introduce a resolution that the President be requested to inform this House, if consistent with the public interest, whether a subject of the British crown, and also a member of the British Parliament, has been recently insulted in Springfield, Mass., and his personal liberty endangered by citizens of that State, in violation of our treaty stipulations with the British Government. Objections being made, he gave notice that he would ask to offer the resolution at another time.

SATURDAY, Feb. 22.

IN SENATE.—Robert Rantoul, Jr., Esq., appeared and took the oath and seat of a Senator of the United States from Massachusetts, in place of Hon. Robert C. Winthrop who had been appointed by Governor Briggs to fill temporarily the vacancy occasioned by the resignation of Hon. Daniel Webster, now Secretary of State.

The President's Message came up for consideration. Mr. Hunter urged that this should be deferred in order to let the appropriation and other bills on the table be referred. Mr. Clay said there was no other business so pressing as this, whether the laws were or were not to be enforced. Finally some bills were referred by common consent. The Finance Committee reported the Revolutionary Pension and Military Academy bills, and they were passed.

Then the message came up.

Mr. Downs insisted that the law was executed, had been executed, and would continue to be executed. A great change had taken place at the North. Last session resolutions in favor of the Wilmot Proviso were sent to the Senate from every Northern State save one—not one such resolution was presented at this session. Illinois, Indiana, and Michigan had reversed their legislation; New York, although not redeemed sufficiently to reflect the great champion of the Constitution—yet, there the Whig Party cannot elect a man, if he be one of those who are opposed to the execution of the law.

Mr. Clemens said he did not vote for the law, but he wished it to have a fair trial. Alabama had no pecuniary interest at stake, for she did not own a negro in five years.

The law had been executed everywhere except in Boston. In Philadelphia, the Senator from New Hampshire says, it was over-executed, by sending free men into slavery. This was not the case, however, for the man was sent back; and again, the man was not free, and the mistake was one as to masters. He was sent to the wrong master. The senator from New Hampshire should be charitable upon such mistakes, for there is a tale abroad that a negro called at the house of a distinguished statesman of that State, alleging that he was a fugitive who had just thrown off his shackles, and laying his panting limbs before the door, he asked to be taken in and sheltered. He was taken in and comforted, and after some time he was discovered to be a free man, with his papers in his pocket, and was then turned out. (Laughter.)

Mr. Hale said if this was New Hampshire history it was new to him.

Mr. Clemens—the Senator's memory is imperfect, for he told the story to me and the Senator from Tennessee.

Mr. Hale—The Senator is mistaken. I told him that a negro came to my house representing himself to be a fugitive slave. He was not in my presence three minutes before I knew he was an impostor; for while speaking to me he kept his hat on, which I knew no one who was ever a slave would do in the presence of gentlemen. (Great laughter.)

Mr. Borland had expected no good results from this law, and had not been disappointed. He saw no suppression of agitation, resulting from the Compromise—there was excitement now; slavery was discussed, and several days were spent in it; and on all these occasions agitation took place. The subject was introduced by the Senator from Kentucky.

Mr. Cass alluded to Mr. Hale's daily speech of last session, that the compromise would be a failure, and that any man who voted for it would be stricken down. He contended that, except in the New York case, (Senator Dickinson) this prophecy had been falsified. He replied to Mr. Mason, and urged that obstacles, by suits against the masters, would be thrown in the way of the execution of the law, in any other case, as well as in this. A man might knock him down and then sue him for damages. How could he prevent this? He considered this defect owing to laws which, instead of being the perfection of reason, were perfection of nonsense. It was attributable, also, to those degraded members of a leading profession, who, for the sake of a fee, would undertake anything.

Mr. Berrien got the floor, and after some discussion, the subject was postponed till Monday.

IN THE HOUSE.—The Post Office appropriation bill was passed, and then the Fortification bill was taken up.

Mr. Bayly said our fortifications had cost the government twenty millions and a half of dollars. With the exception of the fortifications at Soller's Flats, and in the Gulf of Mexico, lately begun, the rest are all of them nearly completed. He insisted that steam had increased the necessity for them.

Mr. Giddings opposed the whole system, and not any particular part of it. It had never been of a cent's advantage to the country. It is throwing money away. Finally the system must be abandoned. Such is the progress of science, art and civilization.

Mr. Tuck offered an amendment, which he subsequently withdrew, appropriating $100,000 in lieu of the money in the bill, to protect the fortifications from decay. He said that the remark of Washington, "in time of peace prepare for war"—was made in a barbarous age.

Mr. Bayly was not surprised at the remark of the gentleman, and he would remind the gentleman that there were other remarks made by the Father of his Country, one of which was, to indignantly frown on all those who get up sectional agitations in this country.

Mr. Tuck responded, saying that Mr. Bayly ought to disconnect himself from the plantation when among gentlemen. When last session Mr. Toombs invoked the spirit of discord, Mr. B. clapped his hands; and when Mr. Clingman made an argument in favor of disunion, he (Mr. B.) approved of it. Mr. Tuck relieved himself and his constituents from ever having done anything to lead to disunion.

Several motions were made to rise, this being the TWENTY-SECOND. Mr. Vinton called attention to the state of public business, and said that if gentlemen did not make greater progress, there would be an extra session. He intended to offer a resolution to stop even five minutes' debates. Numerous amendments were discussed, the committee rose, when Mr. McGaughey moved to lay the bill on the table. Carried. Ayes 73—Noes 61.

The correspondent of the *Courier & Enquirer* says:—

"The anniversary of WASHINGTON'S birth-day seems to have made little impression on this community. Both houses of Congress are sitting and the ordinary avocations of life are going on, as if the return of such a day was not worthy of some higher respect. One or more of the military companies are parading, and beyond this tribute there is no sign of deference to the occasion."

MONDAY, Feb. 24.

IN SENATE.—The Indian Appropriation bill was passed. Mr. Hunter reported a bill reducing the weight of the silver coins.

The Postage bill was then taken up, and Mr. Rusk's substitute for the House bill was adopted, 31 to 18. It is a very unsatisfactory and crude affair, and is quite unlikely to pass the House. Its rates are as follows:

LETTERS, not exceeding ½ ounce, *prepaid*, 3 cents.	
" " *unpaid*, 5 "	
" Sent by sea or a foreign country:—	
" under 2,500 miles, - - -	10 cents.
" over 2,500 " - - -	15 "
" over ½ ounce, - - -	double.
" over 1 " - - -	treble.
" delivered where posted, -	1 cent.
" advertised, additional, -	1 "
NEWSPAPERS, not exceeding 3 oz. weight, sent to *bona fide* subscribers, *per quarter*:—	
Not over 50 miles, - - -	5 cents.
Not over 300 miles, - - -	10 "
Not over 1,0 0 miles, - - -	15 "
Not over 2,000 miles, - - -	20 "
Not over 4,000 miles, - - -	25 "
Over 4,000 miles, - - -	30 "
Semi-weekly, double; tri-weekly, treble.	
Daily, 5 times.	
All other newspapers, pamphlets, books, or any printed matter, *per ounce* or part down by any one, whether a tall or a short man.	
Not over 500 miles, - - -	1 cent.
Not over 1,000 miles, - - -	2 "
Not over 2,000 miles, - - -	3 "
Not over 3,000 miles, - - -	4 "
Not over 4,000 miles, - - -	5 "
Over 4,000 miles, - - -	6 "

Subscribers to papers and periodicals to pay postage quarterly in advance.

All other postage on printed matter to be prepaid where deposited.

Books mailable, weighing not over 32 ounces.

All existing exemptions from postage to continue unchanged.

All periodicals and papers not exceeding 16 oz. allowed to exchange a single copy free of postage, and to enclose bill for subscription free of postage.

Advertised letters to be published but once, and lists issued every six weeks or oftener, for one cent each. The money received for advertised letters to be accounted for as other receipts.

And the Postmaster-General shall be, and he is hereby authorized, whenever the revenue of the Post-office Department shall have exceeded the expenditures by more than five per cent. for one fiscal year, to reduce the postage on letters conveyed any distance within the United States to two cents the single rate, when such postage shall be prepaid.

The rest of the day, till half-past 6 P.M., was spent in haranguing on the Boston rescue, by Messrs. Berrien, Dickinson, Rhett, two Davises, and Downs, and then the message was quietly referred, without objection, as it might have been when first presented.

The House refused to reconsider the Fortification bill, 101 to 8; so that is defeated. After two irrelevant speeches on the Civil and Diplomatic Appropriation Bills, the general debate was closed, and about two-thirds of the bill was gone over, with plenty of five minutes' speeches.

TUESDAY, Feb. 25.

IN SENATE.—After a hard struggle for precedents in taking up bills out of their turn, the bill disposing of the money collected in California by the military government, supposed to be about two millions, was taken up. Mr. Gwin moved to allow $300,000 for the expenses of the State government prior to the admission to the Union, in addition to $170,000 for the Convention, and $100,000 for aid to overland emigrants. A long debate ensued upon the policy of admitting California at the time she was admitted.

Mr. Rantoul advocated the amendment. He thought California was entitled to receive all the revenue collected there, and on this ground would vote for it. The amendment was agreed to, and the bill ordered to be engrossed.

The Postage bill was then taken up, but the hour was so late that Mr. Borland desired to postpone his speech against it. After debate, the bill was postponed.

THE HOUSE finished the Civil and Diplomatic Appropriation bill, rejecting by majorities of six several amendments designed to enhance the tariff of tolls upon trade. On the bill appropriating money to pay the Mexican instalment, a sharp debate arose. Mr. Brooks moved that the payment be made by advising for proposals, or for a loan. Messrs. Toombs and Vinton would leave the manner of payment to the Executive. Mr. Allen, of Mass., denied that Mr. Webster was a proper person to be entrusted with the business; he had heretofore managed in such a way as to get a large sum for himself—$25,000 in Wall-street, and a like sum in State-street.

Mr. Ashmun said he would not attempt to defend Mr. Webster; he would will take care of him. The charge is but gentlemen in New York and Boston, who know Mr. Webster's pecuniary inability to hold the place he occupies, had assisted him. Suppose it to be—there was nothing to detract from Mr. Webster's honor:

Suppose it true that, in generosity and justice, free traders and tariff men, merchants and mechanics, are bound to make him presents; I wish my colleague could so act as to command that kind of consideration. If so, is there anything to impeach Mr. Webster's integrity? Let the bold defamer stand forth. For one, I stand forth to meet the attack. I believe the honest and generous hearted of this House would meet it. Let him put his charges in a specific form.

Mr. Hilliard characterized Mr. Allen's remarks as a malignant insult on the Secretary of State, and eulogized Mr. Webster's general character as a patriot and a statesman, and said that he stands stronger in the affections of the people than before these shafts were levelled at him.

FOREIGN.

The Collins' steamer Baltic arrived here on Thursday, Feb. 27 from Liverpool, Feb. 8, 11 days and 23 hours, being the Cunarder, the Africa, 2 days and 10 hours and making the best passage on record for this season of the year. She had coal enough this time. The Atlantic was going into Liverpool as the Baltic was coming out. The Pacific, of the same line, anchored at Liverpool on the 3d, 12 days from New York. The Cambria, with the Atlantic's cargo, from Cork, arrived at New York on Thursday evening.

Parliament was opened on the 14th, by the Queen in person, a large crowd being present. Her reference to the Papal question was in these words:

"The recent assumption of certain ecclesiastical titles conferred by a foreign power has excited strong feelings in this country, and large bodies of my subjects have presented addresses to me, expressing their attachment to the throne, and praying that such assumptions should be resisted. I have assured them of my resolution to maintain the rights of my crown and the independence of the nation against all encroachment, from whatever quarter it may proceed. I have, at the same time, expressed my earnest desire and firm determination, under God's blessing, to maintain unimpaired the religious liberty which is so justly prized by the people of this country. It will be for you to consider the measure, which will be laid before you, on this subject."

In the Commons, the response was moved by the Marquis of Kildare, and seconded by Mr. Peto, a Baptist. On Friday, Lord John Russell brought in a bill to prevent the assumption of certain ecclesiastical titles in respect of places in the United Kingdom. In his speech he referred to several proofs of the revival of the spirit of encroachment on the part of the Pope. The late bull ignored all government in the country but that of the Pope. The law officers do not think the assumption of the titles illegal, but the appointment of vicar-apostolic was clearly so, though it had been winked at so long that the government deemed it better not to attempt to enforce the law. His proposition was:

"That all gifts and bequests made to Catholic prelates should be null and void. That any act done by them in their official capacities should

Editors' Cable.

HENRY SMEATON: A Jacobite Story of the Reign of George the First. By G. P. R. James, Esq. New York: Harper & Brothers, Publishers. 1851.

Mr. James is a phenomenon intellectually and physically. How a man can write so much—as regards the mere physical labor and exhaustion of writing—is a marvel even to copyists and book-keepers. How he can invent and compose so much reading matter that is to say the least respectable, is a marvel not only to readers but to authors. There is one problem which Mr. James has solved beyond dispute, and that is, 'given Pen, Ink and Paper to compose so many pages in so many hours.' It may be a thousand pages in a thousand hours, or no matter what the form of the problem, Mr. James always comes off victorious. We have no wish to caricature this rapid and voluminous authorship. Mr. James himself did that to perfection at the "Hoe" dinner, when he besought the inventor of the rotary press not to rest till he had invented a machine which should print as fast as he (Mr. J.) could compose, and thus enable him to meet the demands of American publishers. That Mr. James eats, drinks, and talks as do other men, we can testify from what we witnessed on that occasion. *Quere.* Does he sleep at all? Of that too we have no doubt, nor that Mr. J. finds time to make himself agreeable to friends and generally available in society. The secret of his rapid execution lies in a fertile imagination, a well-stored memory, and patient and systematic industry. He writes naturally and therefore easily. No doubt he writes too much and too fast for permanent fame;—but not for present reputation and pecuniary profit;—and feeling under no obligation to starve in a garret while preparing unpublished manuscripts for some lucky bookseller of the next generation, he has probably made election of present popularity and cash returns over gilt-edged editions and a marble monument in the next century.

With all his facility and exuberance of composition, Mr. J. does not seem to exhaust his stores. Though he does not weave a spell like the Wizard of the North, yet in the conception and detail of his story he never fails to please the hasty reader, while in his historical tales he communicates even to the well-informed a more vivid impression of the scenes and manners of the past.

In this respect this story of the last century does not fall short of its predecessors. The morality of Mr. James's writings, so far as we know is good, and the only evil they can do is in tempting those who do not divide time upon principle to devote too much time to reading of this description. Mr. James's "last novel" is always a pleasant traveling companion.

CHART OF CHEMISTRY, upon which the Fundamental Principles of the Science are represented to the eye by Diagrams and Colors. New York: Youmans & Burdsall. 1851.

This is an excellent device for fixing in the eye the principles of chemistry, like the laws of astronomy and the facts of history. The sixteen elementary substances which form the great mass of the earth's crust are represented in one column of the chart by squares of different colors, and their quantities by weight are indicated by the size of the squares. From this column lines diverge to other parts of the chart where the combinations of these elements are accurately represented by the grouping of the several squares. The effect of the whole is pleasing to the eye, and when once understood the impression on the memory is lasting. Much ingenuity is shown in the arrangement of the chart, and its mechanical execution is neat and attractive. It should be suspended in every school, that the eye of the pupil may become accustomed to the beautiful mathematical proportions of chemistry before the memory is burdened with mere numerical formula. The chart is recommended by Professors Silliman, Draper, Torrey, and other distinguished chemists.

THE DISTRICT SCHOOL AS IT WAS. By one who went to it. Revised edition. Boston: Phillips, Sampson & Co. New York: M. H. Newman & Co.

This is a capital hit at the abuses of the old district school system, many of which have been corrected since its first publication, but some of which still linger to call for its pleasant and effective satire. It is from the pen of Rev. Warren Burton, whose recent lectures on education have awakened much interest in Boston. To those in middle life, who attended the district school as it was, this book will be a pleasant remembrancer of many a droll and merry scene; while to their juniors it will be an acceptable memorial of the improvements in common school education. As a story-book for children, also, it will serve a good purpose.

THE LONDON QUARTERLY REVIEW presents an unusually rich and varied table of contents in the January number, recently issued from the press of Messrs. LEONARD SCOTT & CO., in their valuable series of republications.

The articles are—Mr. Cumming's Hunter's Life in South Africa, Socrates, Ignatian Epistles, the Mysteries of Ceylon, Cheap Sugar and Slave-Trade, the British Museum, Germany and the King of Prussia, Life and Letters of Southey, the Ministers and the Pope, the Defenseless State of Great Britain.

Upon the absorbing question of Papal Aggression the *Quarterly* holds the following language:

"Something must be done—something must at least be attempted: what that something will be, it is not our business to conjecture; but we greatly fear it will turn out to be a something as inadequate to the exigency of the case and expectation of the community, as fatal (which, in fact, any measure, however timorous, must be) to the consistency of our rulers. Nor, however feeble and ineffectual, could it fail to encounter a formidable combination of parliamentary factions. One English section, we can already see, will be for allowing matters to remain as they are on the plea of 'Peace;' another will swell the inevitable Irish cry that the slightest movement in the shape of resistance involves the heinousness of Persecution. The meaning is much the same. Peace is not to be got by passive submission to acts of warfare; there is no persecution in endeavoring, in a country where there are many diversities of faith, to place Church matters on such a footing that the different dissenting bodies may hold each its own way, without perpetual risks of collision, either with each other or with the religion which is still that of the Crown and the State. But the truth is, the whole of this opposition will be found to resolve itself into a continuation of that hostility to the Established Church—the Church of England, Ireland and Ireland"—which has been felt, for these twenty years, to be a cardinal motive of Whig policy. To the *ultramontane* representatives of Irish constituencies we have little to say—they will be fighting for a cause which they will avow, and which the principles instilled into them by their confessors have satisfied them that they may conscientiously (though to other men's view they violate oaths) avow and uphold with the utmost of that power which the Relief bill left to be exercised by them under no control save that of their own discretion and honor. Their English allies, Mr. Roebuck for instance, will not probably speak out so plainly. The *ultramontanist* strains every nerve to ruin our Church, because his hope is strong that, were she degraded, the Protestants reduced to a chaos of unprivileged sects, would be unable to resist the disciplined force of the Vatican; that multitudes of Anglicans would in such a state of matters seek for shelter under the ægis of the infallible See, firm in a polity independent of local arrangements; that the feelings which have hitherto made the main strength of our Church would be largely enlisted on the side of Rome; and that, after an interval of anarchy, the result would be her formal supremacy even in England. Never, we believe, were visions more baseless. The people of England, long accustomed to religious freedom, will not again place their necks beneath the sandals of monks. The morbid taste for externals is confined to a few idle and susceptible individuals of the upper classes, who seek for occupation in religious excitement and a new amusement in the pauses of hackneyed dissipation—the mass of the people is *here* untainted. The destruction of the Church of England *here* would neither be the triumph of Rome nor of Belgravia; but from the ruins of all would spring up those stern and relentless sectarians who once before overthrew the monarchy, and who would preach universal toleration till one of them was strong enough to practice persecution. The English latitudinarian—to say nothing of the sheer infidel—does not perhaps look so far. It might be curious to speculate on what his feelings would be if suddenly transferred to a land where the Papal system enjoyed a complete dominancy. With what zeal would Mr. Roebuck then denounce the absurdities of the dogmas, the insolence of the priests, the slavery of the teaching; what barricades, what violence, would he not recommend to get rid of the abomination; what pains and penalties would he think too much for its instruments? But meanwhile his eye is kept fixed on the one eyesore—the existing Church establishment: and in his hatred of one Bishop for a Diocese the member for Bath would gladly see two. No matter that the one priesthood is, in all its ranks, bound by every interest to peace and order—the other to turbulence and sedition. Treat both alike—let them neutralize each other; in the struggle we shall get rid of both!"

MUSICAL.—Messrs. John P. Jewett & Co. of Boston, and Mason & Law of New York, have issued a valuable series of instruction books for various musical instruments,—the Violin, Flute, Flutina, and Accordion,—also a book of Duets, Trios, and Quartets, for flutes and violins. The study of these will enable families of growing sons and daughters to give parlor concerts for their own improvement and the entertainment of friends. The cultivation of music in the family, hightens the attractions of home when contrasted with public scenes of gaiety and dissipation.

The NORMAL SONG BOOK, or Music Reader for Grammar and District Schools, by Johnson and Osgood. Boston: Published by Wilkins, Carter & Co.

A fine collection of juvenile songs, which we should be glad to see introduced into all our public schools.

We have already alluded to the publication by Messrs. Hall & Son, of standard tunes, in which the figured organ accompaniment is dispensed with, and the accompaniment is arranged for the piano or the seraphine. The plan is a good one, and the arrangement is made by Mr. J. L. Ensign, one of the best instructors on the organ and piano-forte, in this city.

THE HALF CENTURY.—A Historical Discourse delivered at the First Congregational Church of Poughkeepsie, N. Y., Jan. 12, 1851. By Rev. L. F. Waldo. Poughkeepsie: Platt & Schram. New York: for sale by Spalding & Shepard, 189½ Broadway.

We have here a graphic view of the world's progress during the last fifty years. The author presents that progress in connection with "*some of the great and leading* IDEAS, *the distinct development and application of which have characterized the last half century*;" and with "*some of the* BENEFICIAL CHANGES *which their application has wrought in the character and condition of man.*"

The arrangement of these topics is lucid and their exhibition forcible. The author does not seem to be aware of the fact—which Dr. Davis also ignores—that the *first steamboat* was built in 1795 by JOHN FITCH, and was worked on Collect Pond, within a few rods of where we now write, and that Robert Fulton and Chancellor Livingston were on board of her. For proof see the Documentary History of New York, vol. 2.

The following eloquent paragraphs close the discourse:—

"I stood, in my imagination, upon a lofty eminence, that overlooked the earth. Beside me was a glorious form, in robes of living light, to whom my attention, and to interpret my vision. I looked with the glass of history, and beheld the world enshrouded in gloom. 'Darkness covered the earth, and gross darkness the people.' The nations were sunken in ignorance, and vice, and superstition. The long slumber of ages was yet unbroken; war, and discord, and contention, prevailed, and every evil work; and the hand of oppression swayed its iron sceptre over a slumbering world. 'This,' said my attendant, 'is the history of the PAST.'

"I looked again, and lo the faint dawnings of light adorned the distant East. The upheaving masses were swaying under the power of nascent thought, and struggling to be free. Many were running to and fro, and knowledge was increased in the earth. Man was becoming conversant with man, and was learning to reverence and love his fellow. The glorious Gospel of God our Savior, was pouring its radiance upon the dark places of the earth, awaking to a new spiritual life its perishing millions. Light was conflicting with the powers of darkness, and the world seemed advancing to a better destiny. 'This,' said my attendant, 'is the reality of the PRESENT.'

"I looked yet again, and behold all was changed. Cultivated fields, smiling harvests, and happy homes, everywhere met my eye. The schoolhouse, the lyceum, the hall of science, the book of literature, were within the reach of all. The light of truth had illumined every land. The chains of oppression was fallen, and the thrones of tyrants had crumbled into dust. Man everywhere was FREE;—free from the dominion of his own heart's lusts, free from servitude to his fellow man. The glad Star of Bethlehem had become a glorious Sun, and filled the who e heavens. Under its genial influence man's heart was purified and elevated: becoming the very temple of the living God. War, and oppression, and Intemperance, and Impurity, with all the dark catalogue of kindred vices, had forever ceased; the world was cemented in one great brotherhood, and all was purity, and love, and peace. 'This,' said my attendant, 'is the hope of the FUTURE; but the grand reality shall surpass thy faint conceivings, as the infinity of God exceeds the thoughts of man, or as the faint dawnings of misty twilight are eclipsed by the meridian splendor of the noon-day sun!'"

TO ALL BORROWERS OF BOOKS.—The following proclamation we believe first appeared in the *Christian Inquirer* of this city, though as it comes to us at second hand we will not vouch for its origin:—

A PROCLAMATION,

FOR A DAY OF REMEMBRANCE, HONEST DEALING, AND RESTITUTION IN THE COMMONWEALTH OF LETTERS.

Whereas, it appears that certain generous people ready to aid the "diffusion of knowledge" are in the habit of committing books of value to certain unpunctual borrowers, of short memories; therefore by the advice and consent of many sufferers, expressed or taken for granted, *Wednesday the first day of January next* is hereby appointed to be set apart as a day when all readers of every name and description shall examine their libraries, study and center-tables, "what-nots," depositories of pamphlets and newspapers, carefully to ascertain whether they have in their possession any volumes, bound or unbound, tracts, pamphlets or journals, not their own property, but had and obtained simply for perusal from friends and acquaintances; and in all cases when such examination results in finding any publications, ancient or modern, big or little, prose or poetry, songs or sermons, belonging to parties who lament lost tomes, broken "sets," or missing periodicals, to forthwith do up said publications in clean paper, and by their own, or more trustworthy hands, transport them *home*. And it is hereby recommended, that persons who believe that books are books and not umbrellas, that lending is not giving, that debts are to be paid, and promises redeemed, observe and keep the day above named in the manner enjoined, in order that they may be thankful for relief from the accusations of conscience, and also to make their friends thankful for the recovery of property, the *titles* to which are vested in them, without quibble or doubt.

Given in an Inaudible and Invisible, but most sympathetic Council of the Pilfered, this 29th day of November, A. D. 1850.

HONESTUS BIBLIOTHECARY, *Governor.*
FIDELIS RESTITUTOR, *Secretary.*

The foregoing proclamation was sent to us the other day accompanied with the following note in evidence of its effectiveness. We are induced to publish it for the benefit of book-lenders in general, and with the hope in particular of recovering a missing volume of the *National Preacher*, and another of the *Christian Spectator*. For this purpose His Excellency has agreed to substitute *March* for January.

DEAR SIR:—The accompanying appeal found its way to the — branch of "the commonwealth" on Wednesday, the nineteenth day of February, Anno Domini, eighteen hundred fifty-one.

As true and faithful subjects, they forthwith commenced a diligent search in all nooks and corners, especially in the *new book case*, for the purpose of identifying the property of others, and making restitution.

They herewith return to a "certain generous" friend two volumes, which in their way have been the means of pleasure and amusement—with the hope that he will never have occasion to class them among the "wicked," who "borrow and pay not again"—but on the contrary that he will reward their promptness, and display his own generosity by a frequent loan of such choice and rare works as he may please.

They also beg permission to retain for a short time, at least *three* other volumes found upon their shelves, belonging to the same proprietor—on the ground that Governor Honestus gives his word that Secretary Fidelis shall himself attend to their delivery at no distant day.

New York, Feb. 20, 1851.

PRACTICAL.

From the Southern Literary Gazette.

A FOREST HYMN.

BY D. H. JACQUES.

Stretching far on either hand,
Rows of lofty columns stand,
By the All-wise Builder planned,
For his temple olden;
And the vista'd aisles I trend,
Arched so grandly over head,
Are with verdure carpeted,
Inwove with flowers golden.

List! I hear no chanting choir,
Peals no organ on the air;
But the "pine lutes" everywhere,
Touched by unseen fingers,
Yield their music to the breeze,
Chiming in with birds and bees,
'Mong the Autumn-tinted trees,
Where the sunshine lingers.

God, thy greatness here I feel,
Heeds my heart thy love's appeal,
At thy forest-shrine I kneel,
All my sin confessing!
Here with strength my soul imbue,
Light thy altar-fires anew,
Aid me to be pure and true,
Father, with thy blessing!

For the Independent.

ARE YOU LABORING FOR A REVIVAL?

We do not believe in "getting up revivals." We do however, believe that revivals are the result, in many cases at least, of *special* efforts. We believe that direct means employed with the expectation of arousing general attention to the interests of the soul, are often attended with the blessing of the Most High. Such a belief seems to be fully warranted by the past experience of Christians. In view, then, of this fact, we put the question to each minister, and to each professor of religion:—Are you laboring for a revival? That the churches of Christ generally are in an alarming state of indifference and worldliness, none will deny. That we have reason to mourn over the desolations of Zion, and to hang our harps on the willows, when we contemplate the present spiritual captivity of the church, is too obvious to require proof. That we have cause to tremble in view of the prospects of Bible truth in the land, is confessed. In what direction shall we look for aid? Surely there is no help for us but in God. From Him only, cometh our salvation. Unless He favor us with the outpouring of his Spirit, as in years past, we may well sink in despair. But we cannot hope for the influences of this Renewing Agent, except in answer to fervent, persevering, importunate, believing prayer. We cannot expect the Spirit's convicting and converting action, except as the truth is pressed home upon the consciences and hearts of sinners by the disciples of Christ. It is as reasonable for the impenitent man to fold his arms, and wait God's time for his salvation, without a solitary effort of his own, as for the Christian passively to await a time of refreshing from the presence of the Lord. Again then we reiterate the question:—Are you laboring for a revival? Were all Christians just in your conduct [illegible] were just as frequently and earnestly as you do—did all put forth the same amount, and the same kind of effort,—could a speedy and abundant outpouring of the Spirit be reasonably expected, from the analogy of God's past dealings? The inquiry is a serious and a practical one. It is fearful to think of hindering the descent of that influence which alone can renew the soul. Dreadful must be his guilt, who, by his apathy or neglect, is really opposing the progress of the Spirit in His renewing work. We beg you, fellow Christian, to ponder deliberately and prayerfully, our question:—*Are you laboring for a revival?*

W. A.

NEW HAVEN, *Feb.* 15th, 1851.

For the Independent.

HOW TO BECOME A CHRISTIAN.

Multitudes never get any nearer the kingdom of heaven, than being *almost persuaded to be a Christian.* There they stand—at the threshhold of salvation—where one step would secure eternal blessedness, until the Holy Spirit, long grieved and resisted, takes his last departure, and leaves poor guilty sinners to mourn forever, the folly and madness of their conduct. But we rejoice that while many stop at ALMOST, some are led to take the next step, and thus lay hold on eternal life.

Maria Southerland was only about ten years of age when her native place was visited with a blessed season of revival. Her father and mother were praying people. They believed in the Abrahamic covenant, and had their children early baptized in the name of the Holy Trinity. And this was not all that they did for them, for they took them regularly to the house of God on the Sabbath, that they might form the habit of visiting the sanctuary, and become familiar with the faces of God's people, and have their early associations connected with the place where God's honor dwelleth, and perhaps understand some words, or sentences, spoken by God's servant. At home, too, they took pains to inculcate lessons of instruction from the sacred page, and to train up their children in the nurture and admonition of the Lord. Like most other children, Maria had been gay and thoughtless, and sportive. She was not a bad child, but she had a will of her own, and sometimes she found it difficult to make it cheerfully conform to that of her parents and teachers. In the revival which occurred in that place, when, as I said, she was ten years old, her parents felt great solicitude for her salvation. Day and night her case pressed upon their minds like a huge mill-stone. Father and mother were both in the habit of praying, at family worship, and Maria, their oldest child, shared largely in their intercessions, on these occasions. Her heart was opposed to the revival, and to the prayers and efforts of her parents in her behalf. She pretended that she thought that she was too young to be a Christian, and that she saw no necessity of such solicitude on her account. At meeting, her mind would sometimes be so much impressed by what she saw and heard, that she could not conceal her emotions; and yet when she was at home, she would assume an air of uncommon thoughtlessness, and go about the house humming over some merry tune. After a few days, however, it became apparent that the Spirit of God was striving with her in earnest. She not only wept when at meeting, but at home also. She sought to be alone as much as she could, and for a time was unwilling to make known her feelings. She saw that she had a heart that was awfully deceitful and wicked. She wondered at God's forbearance, in suffering her to live so long in rebellion against him. And yet she found her will so stubborn, that it would not bow to God's authority, and accept salvation as a free gift. Like many others in similar circumstances, she tried to make herself better, and more deserving of God's favor. She spent much time in reading the Bible, and in secret prayer, with a view of inducing God to lower down the terms of salvation, so that she might obtain pardon without *giving up all* for Christ. But, instead of growing better, she found herself continually growing worse. She came to feel, that she could do nothing to better her condition, short of repentance. Such were her views of her sinful and ruined state, that she began to think it was doubtful whether God could consistently pardon so great a sinner. She felt that her damnation would be just. She saw that she was entirely dependent on the Holy Spirit for a new heart, and that she had so long resisted his kind efforts to save her, it was very uncertain whether he would work in her to will and to do of his good pleasure; and yet she felt that unless he did do it, there was no hope in her case. She had now arrived to that state of mind, that she was no longer ashamed to have it known that she was seriously concerned about her soul. She asked Christians to pray for her, and seemed as docile as a lamb. Her duty was pointed out to her. She was told to fall at once at the feet of Christ, and receive him as her Savior and Substitute, and renounce all reliance on her own doings. She was urged to bow her will to God's will, and henceforth sincerely say, "*Not what I will, but what thou willest.*" She determined to do it.

The following verses express what she *felt* and what she *did* at that time:

"Weary of struggling with my pain,
Hopeless to burst this sinful chain,
At length I give the contest o'er,
And seek to free myself no more.

"From my own works at last I cease—
God that creates must seal my peace;
Here then to *thee* I all resign,—
To draw, redeem, and seal is thine."

Having made this consecration of herself to a sovereign God, her eye is now turned to the Lord Jesus Christ; and opening her arms and extending them upwards, she says,

"Welcome! welcome! dear Redeemer,
Welcome to this heart of mine;
Lord, I make a full surrender,—
Every power and thought be thine:
Thine entirely,—
Through eternal ages, thine."

The light of God's countenance at once beamed into her soul, and she was filled with joy, and peace, and love. She was now ready to exclaim,

"Oh that all the blind but knew him,
And would be advised by me!
Surely they would hasten to him,—
He would cause them all to see."

After a few weeks of self-examination, Maria was admitted, with many others, into the Congregational Church in C., where she continued to give evidence that she was born of God.

E. D. K.

MISCELLANEOUS.

For the Independent.

THE FUGITIVE.

"And He said unto them, Whose is this image and superscription?

"They say unto him, Cæsar's. Then saith He unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."—MATT. 22:20, 11.

From the far sunny South on whose wide-spread plantations
The beams of the tropics unceasingly pour,
Escaped from the bonds of inhuman relations,
A wandering fugitive comes to my door.

With a hope-lighted eye—a heart thirsting for freedom,
He asks if a city of refuge is near:
"Oh, send me not back to the bondage of Elom;
Oh, help me," he cries, "ere my captors appear.

"Long, long I've been struggling to reach these free borders;
I know my pursuers are now on my track,—
But give me not up to the hands of marauders,
Oh, heart of humanity, send me not back!"

I gaze on his face full of earnest imploring,
And tender emotion awakes in my breast;
But the voice of the *law* in the distance comes roaring,
And all that's within me seems brought to the test.

In tones full of thunder, I hear it proclaiming
"The chattel is Cæsar's, thou let it alone!
Don't you know that the Scriptures command the maintaining
Of law, and the rend'ring to Cæsar his own?

"What have you to do with the things of another,
Your rights are [illegible]
Don't the Bible enjoin to defraud not your brother—
Would you break up the Union, and bring civil war?

"You've sworn to stand up for the great Constitution,
And if you resist it, the States will disband.
Will you have the presumption to cause revolution!
And spread civil anarchy throughout the land?"

But in spite of law's terrors, a spirit within me
Demands a decision accordant with right.
Go, public opinion,—I will not, to win thee,
Blind reason and conscience to Truth's sacred light!

Whose image is stamped on the being before me,
And whose superscription here did divine?
Great Author of all things, shall I not restore Thee
The person, the mind, and the soul that is thine?

I would render to Cæsar the things which *are* Cæsar's,
Of goods and of lands not a tithe would withhold:
But oh, when he claims what is only my Maker's,
I will not assist him, for bribes or for gold.

No, poor trembling captive, the God of my being,
Who gave *me* to breathe of swee liberty's air,
Abhors the dread bondage from which thou art fleeing,
And bids me appoint thee some place to repair.

He set in thy bosom a heart that is human,
He gave thee a spirit, immortal, divine:
And all of thy hue, whether child man or woman,
Have souls that are dear and as precious as mine.

How shall I then bid thee return to oppression,
From which the poor brute right instinctively start?
Oh, how shall I meet the great, final decision,
When the voice of my Judge shall command me,
"Depart!

"When I was afflicted, ye did not relieve me,
When I was a stranger, ye took me not in;
Poor, hunted, oppressed, but ye would not receive me,
Go, take your reward, with the children of sin!"

No, God of compassion! oh, let it not smother
The love which thy Spirit could wake in my breast!
This poor trembling fugitive hor is *my brother*,
And Jesus hath suffered, that he might be blest.

In *His* name, let me offer him an asylum,
And give him a shelter and place with the free.
And oh, may I meet him at lasin thy kingdom,
And hear the blest plaudit, "Ye did it to me."

Hireling Preachers.

The following anecdote, which we have received as authentic from the lips of a clergyman of great distinction, sets forth in a very pleasant way the folly of reproachful preachers as hirelings because they receive temporal support from their congregations.

At the meeting of a Presbtery in an eastern State, it fell to the lot of one of the ministers to be quartered with a man belonging to a denomination which does not allow salaried preachers. He was soon accosted by his host as follows:—

"What is thy name, friend; I mean the name thy parents gave thee?"

"John."

"Has thee any objections that I should call thee by that name?"

"Certainly not; my mother always calls me John."

"Well, John, I understand the belongs to the class of hireling preachers.

"You are greatly mistaken, sir; I do not belong to that class."

"I mean thee is one of those preachers who receive pay for preaching."

"No, sir, I receive nothing for preaching to my people."

"How, then," said the interrogator, evidently surprised and disconcerted "does thee manage to live?"

"Why, I work for my people six days, and then I preach for them on Sundays for nothing."

The dialogue ended here since it was too manifest to be denied that if man worked for a people six days of the week it was fairly entitled to a living.—*Ohio Observer.*

Butt.

We have in the Eighth-port of the American Institute of the city of New York, a valuable article on Butter, prepared as we understand, by Gen. Chandler, the Superintendent. One hundred parts of cream, he says, retain four and half of butter and three and a half of curd. This curd must be *wholly separated* from the butter, or *it will not keep.* The best way to do this probably is by washing it out with cold water. This operation is said to be much facilitated by mixing with the butter, when it comes from the churn, about two table spoonsful of salt as one ounce of clean sugar to twelve pounds of butter. This seems to dissolve the curd and renders its expression more easy, and besides improves the flavor of the article.

Assuming the population of the United States as 22 millions, and that each person consumes half a pound per week, the annual consumption will be 572 millions of pounds; which, at fourteen cents a pound, are worth upwards of eighty millions of dollars. The average produce per cow, of butter, has been estimated at 168 pounds per annum; therefore 3,405,000 cows would be required to produce that amount of butter.

Though butter is not a profitable product in the vicinity of cities and large populations, where milk can readily be sold, yet it may be doubtless rendered much more lucrative by a more perfect preparation, so that its sweetness may be long preserved after transportation. Such butter may be always sold with no trouble at fair prices. But the great majority of the article brought to market is good for little when first made, or becomes soon rancid, and consequently of much inferior value, from negligence in curing.

Capture of Starlings in the Hebrides.

The following amusing paragraph is from the *Inverness Advertiser*:—There are immense flocks of starlings in Uist, and up to this year they found their roosting-place in the rocky caves which abound along the shore. They are excellent keepers of time; for, if watched, it will be seen that, at a given hour they leave their roosting-place, and at a certain hour they are to be noticed at different resting-places on their way to the end of their daily tour, of some ten miles, for food. At a given time, almost to a minute, they are to be seen again at certain points, on their return homewards. This year they found out a new night asylum, more comfortable than the damp caves. A lake of considerable extent was drained some years ago on the west side, between Balalone and Soolpek, and the reclaimed land was converted, by the enterprise of Dr. Macleod, into good pasturage. For this the Highland Society voted a handsome premium, and the worthy doctor built a small tower on the enclosure to commemorate the work. The top story of this tower was made into a pigeon-house, and was well stocked; but the pigeons are now few in number, owing to the ravages of the many large hawks which are to be seen everywhere. The starlings took a fancy for the almost untenanted pigeon-house, and they might have enjoyed possession if only they had been quiet. But their restless, ceaseless noise and chattering attracted the attention even of the almost deaf and now "old Ewan Oag," who lives hard by, and who takes charge of the tower. The news spread abroad, and on a night these pigeon-holes were stuffed. The youths of the neighborhood were next day summoned to the exploit of capturing the starlings. The ladder of the pigeon-house was speedily scaled, with a light foot and a light heart. They found a motley crowd of noisy occupants, who perched on their shoulders and caps—very many hundreds, perhaps thousands. They might have had the whole, but thinking some three hundred sufficient for goodly pies for all the party, the rest got their liberty. Very many foolish starlings still continue to go every night to this "Castle Dangerous."

Somebody's Father.

The omnibus was slowly pursuing its way up one of the long hills that lead to the outskirts of Cincinnati, when the attention of its various inmates was directed to a man lying by the road-side, with flushed and swollen face, and trembling limbs, who vainly strove to raise himself from the earth, muttering broken and incoherent sentences, and ever and anon falling back into the dust, which had already plentifully begrimmed his face, hands and clothes. Some of the passengers gazed on him with a contemptuous smile of pity, some with an expression of loathing and disgust, while a few of coarser sort on the top burst forth into expressions of vulgar derision.

"Go it, old chap," said one. "Try it again," shouted another, as he made a fruitless attempt to rise. "Falls pretty limber, I guess," said a third.

A little boy about five years old was stretching his neck to watch the sight, and joined unhesitatingly in the laugh set up on the outside.

"Hush, hush, my dear!" said a gentlewoman by his side; "don't laugh, Henry. That man is some poor child's father, I suppose."

The boy seemed to feel at once the force of this appeal, checked his laughing, and sorrow into his mother's face, and several of the passengers appeared, by their thoughtful air, to have felt the force of the gentle appeal, and looked more as Christians should look on the fallen creature they were leaving behind.—*Mrs. Stowe.*

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THE NEW ENGLANDER was commenced in 1843, and has always been under the general superintendence of a few gentlemen, associated for that purpose, whose personal contributions have given to the work a distinctive character. On the decease of the original Editor, Rev. E. R. Tyler, at the close of 1848, the editorial responsibility was assumed by a committee of the association, consisting of Rev. Pres. Woolsey and Profs. Larned and Porter of Yale College, Rev. Drs. Bacon and Bushnell, and Rev. Messrs. Thompson and Storrs, and by that Committee, with the advice and aid of their associates, it is still conducted.

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